

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIX.

NEW SERIES  
VOLUME XXXIX. No. 3

Jackson, Miss., January 21, 1937

## Who's Who and What's What

**NOTICE!** In reading the Sunday school lesson exposition on page ten this week there is confusion, which you can correct when you get to the eighth line from the bottom of column one by turning to page 13, column three; read that and then return to page ten where you left off.

**John Jeter Hurt, Jr.**, becomes Associated Press representative in Nashville.

**Just playing safe** said the burglar who was nabbed by a policeman as he cracked the bank vault.

**R. T. Porter**, previously a Methodist minister and missionary was ordained as a Baptist preacher at Tampa, Fla., Dec. 20.

**Dr. Carlyle Campbell**, former president of Coker College, has become professor of English in the University of North Carolina.

**Florida Baptists** gave an even \$100,000 to the Cooperative Program in 1936. That's a good 100,000 club to do business with.

**Dr. L. R. Scarborough**, president of Southwestern Seminary, is preaching in an evangelistic meeting at Sedalia, Mo.

**Prof. E. O. Sellers** of the Baptist Bible Institute has charge of the music in the Florida Baptist Convention meeting Jan. 12-14 at Ocala.

**From Baptist testimony we learn that the new governor of North Carolina**, a Methodist, carries his religion with him in all relationships.

**It is said that a man in Finland willed his farm to the devil.** Evidently he wanted to be on good terms with the one in charge of his future.

**The editor was invited by a group of ladies in Jackson** to lead a study class once a week in the book of Revelation. A beginning was made last week with about 25 present, including two men. The class meets at First Baptist Church on Thursday mornings at ten o'clock.

**Fifty additions in the past five Sundays** is the report of Bellevue Church, Memphis. There were 567 additions in the past year, 164 by baptism. Present membership 4,233, with Sunday school enrollment of 2,840. Total offerings for the year were \$67,162.13, forty per cent of it going to building fund.

**Now they tell us that the grand jury in Rankin County** has indicted several men in East Jackson for running gambling and drinking places. This is a big improvement on a report from a previous grand jury that it was all gossip and hearsay.

**The Progressive Farmer** among other good things in its issue for January has an article on "Plant An Acre for the Lord in 1937," one on Letting Liquor Alone, a sermon, etc. From an article by Dr. Seale Harris we learn that of people who have pneumonia only 18 per cent of total abstainers die, of moderate drinkers twenty-nine per cent, and of heavy drinkers forty-two per cent.

**At the present writing, Jan. 16**, the lower house of the Alabama legislature has passed a bill providing for the sale of liquor by the state in fifteen out of 97 counties voting wet in 1935. The senate put a provision in the bill giving the people of the state opportunity to vote on the bill and so determine whether it shall become a law. There the matter stands until after the inauguration of President Roosevelt.

On two Sundays in December Dr. W. B. Riley of First Church, Minneapolis, baptized 35.

**Dr. Geo. W. Truett** began an associational-wide revival at Orlando, Fla., this week.

Student enrollment at Stetson University has doubled in the past two years. Plans have been drawn for further building enlargement.

**The General Education Board of New York** has recently given \$3,000,000 to Chicago University which will probably be used in the medical school.

**Dr. R. Q. Leavell**, Home Board evangelist, and T. O. Reese, state evangelist, begins an evangelistic campaign in Tampa, Fla., to run till the middle of April.

**To their many other kindnesses the church at Fayette, Ala.**, added this on the first day of the New Year: they presented Pastor Roy Chandler and family a new Chevrolet sedan.

In the municipal auditorium in Philadelphia 3,000 people assembled to honor the memory of D. L. Moody, beginning the centennial celebration.

**Folks at Baptist Headquarters in Jackson** were mightily pleased to see Dr. J. E. Byrd back in his office two days recently looking after his work. He is gaining strength and all are hopeful that he may be soon "hitting on all eight."

**Rev. R. W. Porter** resigned Long Beach Baptist Church effective January 1, 1937. The church called Dr. W. A. McComb of Mississippi City as supply pastor in the interim. Long Beach Church has a pastor's home. They are interested in securing a pastor as soon as possible.

**Pastor Geo. H. Crutcher of Riverside Church**, Tampa, Fla., says in the Baptist Witness: "Riverside Church, Tampa, is inviting the Witness to visit 200 homes every week. That will be practically the only assistant the pastor will have in contacting these homes week by week. The paper needs the subscriptions, but our members need the paper much worse. We are blocking our own road to spiritual progress when we allow our people to continue in ignorance."

**From Rev. Monte A. Davis** we learn that Pastor R. L. Smith of Central Church, McComb, died Monday and his funeral was conducted at Central Church Tuesday. This is a great shock to all who know him. He was the picture of health and was in the prime of manhood. A week before he underwent an operation for appendicitis, and soon afterward developed peritonitis. The cause has lost a good friend. He leaves a young wife and two little children. Brother Davis promises a fuller account of his life and ministry. Our sympathy is with those who are sorely bereaved by his going.

. . . A Baptist preacher stood at the polls as the voters were assembling at a certain precinct to cast their ballots "for or against" the sale of wine and liquors in a certain county. This pastor quoted, so that all around about could hear, verses of Scripture, such as "Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise." Annoyed by the constant repetition of Bible references to intoxicants and intoxicated, the mayor of the city and other officers got in a huddle to confer as to what steps to take to hush this voice raised against exploitation of human weakness by profiteering brewers and dealers in strong drink. Every statute and ordinance in law books was carefully scanned, but no gag rule could be applied to this fearless North Carolina Baptist preacher.—Biblical Recorder.

Government Relief Program provides 50 camps for 5,000 girls to provide jobs and vocational training.

**Ralph B. Winders**, Seminary student, spent the weekend at home and preached in the First Baptist Church of New Albany at the Sunday morning service.

**Rev. Louis Entzminger** says he has "severed all former connections," and will give himself to evangelism. He has been associated with Dr. Frank Norris.

**The Rev. J. P. Kirkland** is teaching a B. T. U. study course in "Christian Home Building" this week, which will be followed by a general study course for every department of the B. T. U.

**Pastor and People** by O. C. S. Wallace is the expression of a heart that loves the Lord and His people. It has variety enough to save it from sameness and life enough to make it a wholesome book for all. Published by the Sunday School Board at \$1.25.

**The Rev. Dick Houston Hall** who has finished his Th.D. course at the Southern Baptist Theological Seminary, returned to New Albany last week with his charming little family, and is visiting relatives and friends for a few days before resuming his pastoral duties.

**Forty-first Avenue Baptist Church in Meridian** has called Rev. Jesse L. Boyd of Vicksburg, Bowmar Avenue Church. This church in Meridian has a large constituency and a great opportunity. If brother Boyd decides to go there he will prove a true leader and faithful shepherd.

**Trinity Episcopal Church in New York City**, a wealthy endowed corporation, had on a recent beautiful Sunday present at the mother church and its six affiliated churches, seventeen ministers, 200 in the choir with a total attendance of 820. They need a lot of looking after.

**Dr. Frank Leavell** is secretary of the Young People's Committee of the Baptist World Alliance. There will be a World Conference of Baptist youth under the auspices of this committee in Zurich, Switzerland, on August 3-8 this year. These meetings are held once in five years. Dr. J. D. Franks of Columbus attended the one five years ago held in Prague. The general subject of the conference this year is "Christ Our Life."

**There are four field offices of the federal Social Security Board in Mississippi:** one in Jackson, one in Vicksburg, one in Hattiesburg and one in Meridian. We are told that "These offices are assisting in the maintenance of wage records of workers for whom social security accounts have been set up and in the adjudication of claims for Federal old-age benefits. Employers, employees and all other interested persons will be provided with accurate information regarding the Federal old-age benefits plan and their rights and obligations under the Social Security Act."

**We have just learned of the death of Rev. I. H. Anding** of Brookhaven. To us he seemed one of the best men we have ever known. He must have been as much as ninety years old, and was a fine example of a ripened Christian character. He was for more than half a century one of the leading Baptist preachers in Mississippi. He was as loyal a soul as we have ever known. It was a benediction to be with him and those to whom he ministered have been enriched in grace for all eternity. May our Father's blessing abound to them who loved him and mourn his loss.

## Sparks and Splinters

Rev. D. W. McLeod of Florence is in the Baptist Hospital in Jackson for a possible ten days treatment.

The T. E. L. Class of First Church, Jackson, gave a reception to the deacons and their wives. The editor and his wife were happy to be honored with an invitation.

The Lord's standard for giving among his people is one-tenth as a minimum. We don't do what he says. One result is that one-fourth of the total income of all the people in this country, thirteen billion, is paid to punish criminals.

We are in receipt of an invitation to the marriage of Miss Frances Shelby Quin to Mr. William Anderson Manning at First Baptist Church, Summit, on Jan. 21, 10 a. m. The bride is the daughter of our dear friends Dr. and Mrs. Jas. B. Quin. All happiness to them.

The Executive Committee of the Southern Baptist Convention makes report for the year 1936. A total of \$1,416,484.95 have passed through their hands as gifts to Southwide objects. Of this \$675,293.45 came through the Cooperative Program; \$549,894.62 to designated objects, and \$191,296.88 through the Hundred Thousand Club. In the month of December Mississippi sent a total of \$2,120.35. Of this \$1,141.88 was for the Cooperative Program, \$223.20 for designated objects and \$755.27 to the Hundred Thousand Club.

Rev. D. A. Higdon of Oxford, Miss., is the author of the book entitled, "The End of the World and the World to Come." It is a book which treats of many of the essential subjects in the Bible. Indeed it gives the Bible teaching on these matters which are of great interest and concern to every Christian. It deals with the Bible, Creation, The Devil, Things Seen and Unseen, Jesus the Savior, Heaven, Hell, The Holy Spirit, Resurrection, End of the World, Rewards, The Coming of the Lord, Immortality, etc. We are always glad when a good book originates in our part of the world, and we hope this one will have a wide circulation. Price \$1.25 cloth.

The Extension Department of the Sunday school has revised an edition of a former treatise by Dr. J. T. Watts dealing with a department of the Sunday school which has great possibilities for usefulness. Dr. Watts has had exceptional preparation for this work in his service as Sunday school secretary in Virginia and in Maryland. Miss Von Hagen has also assisted in the more recent edition. The purpose is to enlist all our people in Bible study, making special effort to reach those who do not or cannot attend Sunday school. Dr. Watts shows that the population is growing faster than Sunday school attendance, and that sixty per cent of those among us are getting no Bible instruction. The field is great. The author then shows how the Extension Department is organized to meet this need. He has convinced us that it needs to be done, and that it can be done, and shows a good plan for doing it. The price of the book is 60c cloth or 40c in paper binding. Get it from the Baptist Book Store.

Rev. J. S. Deal, has resigned the care of Bethlehem Church, Choctaw County, after next month. He has enjoyed the favor of God in his work here. We have more than four times as many members as we had when he came a little over three years past. The spiritual and educational life of the church has grown in proportion. The church has enjoyed constant growth and development under his care. He is a really live and growing preacher. We regret so much to give him up. However, we feel that he is acting in accord with the will of God, in moving to a larger and more difficult work. We extend our congratulations to the churches who are so fortunate as to receive his service. Our pulpit committee is: Joe Barron, W. S. Oswalt and K. N. Blake, all of Ackerman.

Rev. W. E. Winstead, pastor of Hickory, moves to Clinton to resume his work at Mississippi College.

Don't forget that every dollar given to the 100,000 Club, or to the 5,000 Club goes directly to reduce the capital indebtedness.

A layman says he heard "Doctor" so much at one of our Baptist state conventions that he could almost smell disinfectants.

We followed the error in an exchange in reporting the resignation of Pastor J. D. Carroll at Coliseum Place Church, New Orleans. We are glad he stays.

We are told that Rev. J. M. Cook, pastor of the Baptist Church, Shaw, Miss., has offered his resignation to the church, plans unknown to the present. We hope he won't leave Mississippi.

Some secular papers in Tennessee are urging the legislature to repeal the dry law and let the state handle the liquor business. Yes, we heard that sort of thing when we were urged to repeal the federal prohibition law with the promise that the federal government would put the bootlegger out of business. Instead the federal government is licensing bootleggers in every dry state in the union. Who is responsible for this? The administration in Washington, and every congressman who makes no effort to correct this condition.

Christian people who discuss birthcontrol ought to know that from the Bible point of view the only kind that finds acceptance here is self-control. Paul writing to the Corinthians in a time of social and political upheaval and uncertainty, says, "It is good for a man not to touch a woman. But because of fornications, let each man have his own wife, and let each woman have her own husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one another, except it be by consent for a season, that ye may give yourselves unto prayer."

"Be not weary in well doing, for in due season, ye shall reap if ye faint not." Baptists have done well through the 100,000 Club in paying their Southwide debts. The debts on the Foreign Board have been reduced by something like a million dollars in the past few years, and in a few years they will be wiped out. A big dent has been made in the Home Board debts, and from now on the reduction will be more rapid, for the percentage going to Home Mission debts has been increased. All our Southwide institutions have reduced their debts. Everybody who has contributed to the 100,000 Club has helped to do this. Now let's keep right on and do more of it than we have done. There is no better way to help all our causes than to get rid of the debts.

What we have done for the Southwide causes through the 100,000 Club, we can do and will do for our state debts through the 5,000 Club. We believe that the Lord put the plan into the minds and hearts of His people, and they are responding to it in good spirit. An honor roll of all those who have helped is too long to publish, but the Lord who walks in the midst of the churches says, "I know thy works, and thy love and faith and ministry and patience." Thank the Lord he takes notice of it all. It is now the first task of brother C. Z. Holland to see that this Five Thousand Club is effective. You and I and all the people of God who want to help in the furtherance of the gospel, have a great opportunity. And Paul says, "As ye have opportunity, do good to all men." The small amount that each one gives monthly may seem too little to do any good, but don't forget the childhood rhyme about "Little drops of water." Baptists of Mississippi will not fail the Lord in this time of need.

The Baptist Bible Institute must pay \$7,560 interest on bonds February 1. Friends are helping. Please pray with us for victory, and send aid before February 1 to W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana.

The trouble of a fat man is his daily doesn't." —C. O. M. Pass.

faculty of Clarke College to go as a missionary to Argentina. She is succeeded by Miss Elizabeth Green who comes from Alabama.

The church at Summit has increased the salary of Pastor J. B. Quin for this year, and this is a sign of spiritual progress. We hope it proves contagious among the churches.

Dr. F. S. Groner is to speak on Founders' Day at Baptist Hospital in New Orleans, also at the fortieth anniversary of Dr. W. B. Riley in First Church, Minneapolis, and at the Northern Baptist Theological Seminary.

Prof. I. E. Reynolds, head of the School of Sacred Music in Southwestern Seminary, says: "I am just back from Columbus, Miss., where we had a wonderful Church Music Conference at the First Baptist Church January 3-10. This is the third annual conference held with them and we had a fine school, closing out with the presentation of a cantata, "Hymn of Praise" by Wick."

A copy of The McAllen Daily Monitor sent us gives an account of a happy celebration of the sixth anniversary of Pastor and Mrs. H. W. Shirley who went to Texas from Mississippi. Brother Shirley was pastor at Philadelphia, Miss. This celebration evidently showed the high esteem in which they are held. After an elaborate program of music and speech making amid semi-tropical decorations, the church presented the pastor with a large comfortable chair and footstool. Their friends in Mississippi are not surprised at the high esteem in which they are held.

Brookhaven Church sent to the Baptist Bible Institute in New Orleans \$100.00 to help meet their interest payment due February 1. Pastor Davis says in their church bulletin: "The Baptist Bible Institute's special need at this time is due to the fact that on Feb. 1 the school must pay over seven thousand dollars to cover interest on its bonded indebtedness. The principal is being cared for by the Hundred Thousand Club and the Cooperative Program, but they have no way of meeting interest except by special gifts from churches and individuals. Their indebtedness has been reduced during the past nine years from three hundred and fifty-three thousand dollars, to less than two hundred thousand. Since the Hundred Thousand Club began, their debt has been reduced by seventy-four thousand. Dr. Hamilton reports a high enrollment this session both as to quality and numbers. We rejoice in the splendid work of this great institution in the heart of the South's most challenging missionary field."

—BR—

### MY NEW YEAR RESOLUTION By J. E. Dillard



J. E. Dillard

Yes sir! I believe in making resolutions; mending them and in remaking them too if it becomes necessary.

The man who knows as much as he wants to know is an ignoramus; the man who does as much as he wants to do is a drone; the man who gives as much as he would like to give is a miser; the man who is as good as he would like to be is a hypocrite. Yes sir, I am not satisfied with myself; so I make and remake resolutions.

My longing desire is to be loyal to my Savior and King. But how can I be loyal to Him and not be loyal to his church? And how can I be loyal to him and his church and be disloyal to the program of the Kingdom? And so

I am resolved to be loyal to the whole program of my denomination for another whole year and do my best for each item as it occurs in the Calendar of Denominational Activities.

This is the time to stress and press the Baptist Hundred Thousand Club for the payment of the debts of our denomination.

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# Kingdom News From Many Lands

CHARLES E. MADDRY, Executive Secretary

CLAUD B. BOWEN, Educational Secretary

INNABELLE C. COLEMAN, Publicity Secretary

**OVER THE EXECUTIVE SECRETARY'S DESK****Pray for Spain!**

Civil war of the most savage and brutal type is all but devastating Spain, and our Baptist churches are in grave danger of being completely crushed between the insane brutality of the contending parties. The last word we have is that our churches and chapels are closed and only here and there are the members able to meet in small groups in private homes for worship and fellowship. We earnestly entreat our people everywhere to pray unceasingly that our little group of believers in Spain may come through the fires unscathed, and that our witness for a spiritual and saving faith in Christ may not be wholly blotted out in bloodthirsty Spain.

\* \* \*

**Remainder of Italian Property Sold:**

News comes from Rome that the government has expropriated the remainder of our property on Monte Mario for the purpose of completing their great scheme of military training for young people. It will be remembered that the government expropriated a little more than half of this property three years ago, leaving us some fifteen acres on the front where we planned to build our seminary and training school for women.

All of our plans for the training of a native ministry have fallen through for the present. We must now seek a building site elsewhere. It is very doubtful if the government, controlled and dominated as it is by the Catholic church, will allow us to purchase another site.

Then, too, the Monte Mario land was taken for one-third of its value as assessed by the government, and we were paid one-half of the sum allowed, but must wait twelve months for the remainder. In the settlement as made we were compelled to accept Italian bonds for one-half of the amount paid. In answer to our protest, we were given to understand that the land would be taken anyway, and unless we accept government bonds, we would get nothing. The people of America ought to praise God every day that we do not live in a land dominated by the Catholic church and ruled by a ruthless dictator.

\* \* \*

**Watson To Bello Horizonte**

Dr. S. L. Watson, for two years president of our college in Rio de Janeiro, has resigned and has accepted the presidency of our college at Bello Horizonte, the capital of the great state of Minas. Dr. O. P. Mattox is due to come home on furlough in a few months, and Dr. Watson will carry on the work in his absence. The state of Minas is one of the largest states in Brazil, larger than Texas, and has more than nine million people. The Baptists have an unparalleled opportunity in this great state. We have a deep sense of satisfaction that our growing Baptist churches in this great pioneer state are to have the benefit of the ripe experience and accumulated wisdom and guidance of Dr. and Mrs. S. L. Watson.

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**Plans For Budapest**

Plans are being perfected for the opening of our women's training school in Budapest, Hungary. Miss Ruby Daniel, who was sent out to be directress of the training school, has been transferred to Bucharest, Rumania, and assigned to work in the training school at that place under Miss Earl Hester. A new missionary will be appointed in a short while and sent to Budapest as directress of the school at that place.

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**Gills Arrived Safely**

Word has been received that Dr. and Mrs.

Everett Gill have reached their station in Bucharest in safety. We are glad to know that Mrs. Gill stood the trip splendidly, and seems completely restored after the trying experience in the hospital. We are happy indeed that these two noble and consecrated missionaries are to continue their work in Rumania.

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**AJOKE TO THE GOD OF THUNDER**

Some weeks ago the parents of one of "my" little girls, Ajoke, came and asked to take her home for a few days. After much persuading we told them it was best for her to leave school only during holidays. They went away disappointedly, and later I learned that their intention was to dedicate eight-year-old Ajoke to their god of thunder, Shango, to be a priestess. I shudder when I think of what would have happened. I have the promise of a Christian cousin of the little girl that she will not allow her to go home, unless her parents make a great ado about it. They had promised me that I could have Ajoke to train as I desired, and I am praying so hard that she will learn to love Jesus and accept him as Saviour. Pray that we may win her parents.—Ruth Walden, Abeokuta, Africa.

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**PRISON PRAYERS IN PINGTU**

A new and interesting phase of our work is the prison work. Over two hundred prisoners hear the gospel Sunday and Thursday afternoons. How gladly they look forward to these days. Nearly all of the women have accepted Christ as their Saviour and about seventy men have given their names as being deeply interested. Some of these are saved. Recently we found a mother and daughter there. They had been implicated in kidnapping. Their faces, especially the mother's, were marred by sin. They listened earnestly to the story of Jesus who is the sinner's friend; who came because of sin, black sin, and whose blood was shed to cleanse from all sin. It was such a new story, that God loves even the worst sinner. Hope sprang into their condemned hearts (for being convicted of kidnapping means death here). How much they really grasped we cannot tell. Did they really trust this loving Saviour? The next time we went we found the mother had been executed the day before. How shocked we were! Had we known she would really be executed, had we known it would be so soon, would we not have pleaded a little more earnestly? Would we not have tried to make the WAY a little plainer to these darkened hearts? Pray for this work. A number of the men are in the "death room." Our earnest workers are working hard with these. Often on returning some one or more are missing. We cannot free them from the crutches of the law that they have so grievously broken, but do pray with us that many of them, even as the thief on the cross, will look up with the eye of faith and say, "Lord, remember me."—Bonnie Jean Ray, Pingtu, China.

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**NEW PRESIDENT FOR RIO COLLEGE**

With the resignation of Dr. S. L. Watson in the autumn, the Board of Trustees elected the first non-missionary president of this great Baptist institution in the capital of Brazil. The new president is Dr. Jose (Joseph) Nigro (Black).

"Born in the home of an Italian educator, November 2, 1880, he immigrated to Brazil with his parents" when he was only two years old.

Converted at the age of twenty-one years under the preaching of Dr. F. F. Soren, Dr. Nigro has been active in Baptist work ever since.

As pastor and evangelist, as president and secretary of many Baptist organizations of Brazil, and twice as president of the Brazilian Baptist Convention, Dr. Nigro has evidenced his

earnestness, spiritual sincerity and versatile ability.

In his inaugural address delivered at the commencement hour in November at the close of another year for the college, Dr. Nigro admitted that his major in life has always been directing souls, and that in this new field of opportunities, he believes by force of habit he will continue being "a director of souls."

**MOVING PICTURES**

The Education Department of the Foreign Mission Board is building a library of moving picture reels representing Southern Baptist work in their fifteen nations. Reels portraying Africa, China, and Japan are already available. The pictures that Dr. Charles E. Maddry took on his recent journey through South America are being edited at this time and will be available at an early date.

The most recent addition to the Foreign Mission Board's library of moving picture reels is the series entitled, "A Century for Christ in China," taken by the Board's Publicity Secretary on her recent missionary journey through the Orient.

This series of eleven reels traces chronologically across the century Southern Baptists' entrance, progress and achievements in the four present missions: South China, Central China, North China, and Interior China.

These have been edited for the general assembly period for four nights of a School of Missions and should be used according to this division. No lecture is necessary. The captions explain the pictures. The time required for the showing of each mission is approximately twenty-five to thirty minutes.

These eleven reels may also be used for an evening of missionary movies. This will take approximately two hours (which is less than the average secular picture at the theater).

Some churches may want to use this series at prayer meeting, at Sunday school, Sunday evening services, or for special rallies. A group of churches in the same city may cooperate in using them simultaneously or progressively.

In addition to this China series, the Publicity Secretary also brought back three Japanese reels representing the twentieth anniversary celebration at Seinan Gakuin and glimpses of the W. M. U. Training School at Fukuoka.

Reservations should be made several weeks in advance to Miss Mary M. Hunter, Foreign Mission Board, Richmond, Virginia. Reels will be shipped Express Collect.

These reels may be shown on any standard sixteen millimeter projector.

**ANOTHER BOOK BARGAIN**

Humorous, appealing, interesting are the glimpses of the life of the pioneers to North China as they are penned by Mrs. Seward Pruitt in the little book "Day of Small Things." Until the stock is exhausted this book will be sold for only ten cents. Every preacher, teacher, and student of missions should have these human interest sketches.

**FROM A PASTOR**

Enclosed please find my check for \$3.25 for which please send me the assortment of flags as mentioned in this clipping. I want to present them to our W. M. S. This is a fine idea that some one has had. I know its value because we have the flags of all the nations where Rotary is represented on the speakers table at every meeting, some sixty of them. It would be good if you could get the societies all over the Convention territory to display these flags ever so often in their monthly missionary meeting.—John W. Inzer, First Baptist Church, Montgomery, Ala.

# EDITORIALS

ALL EYES ON WASHINGTON

There can be no question that the vast majority of the American people are sympathetic with President Roosevelt's concern for the average man and his interest in the forgotten man, and they are ready to back him up in his efforts to secure such legislation as will give equal justice and fair opportunity to all. The advantage hitherto has been with those who by combination of capital could control industry in favor of the privileged and to the disadvantage of the underprivileged. The lot of the ordinary worker and common consumer has been almost hopeless of improvement through many years and many administrations. Because of lack of effective organization and for lack of a spokesman and a leader the masses have been and are still largely at the mercy of those who control the capital and wealth of the country. It is easy to organize a small group of stockholders and directors, but quite another thing to organize and direct the activities and interests of the masses. To do this requires time and patience, but time works always in their interest. And the day comes on apace. It is sure to be attended with clouds, or what in Revelation is called voices and thunder and lightning. But time moves on.

There are two things which must always work for better people and better conditions. They are the law and the Gospel. And the Christian is interested in both. The Gospel is a necessity, for men's hearts must be changed. They must be moved upon by the Spirit of Christ and guided by the truth revealed in the Bible. We must continue to preach and to teach. But the law, the enactment and enforcement of the principles of justice, is still a necessity among men. Civil government is still one of God's instruments of controlling people and preserving the principles of righteousness and judgment. The powers that be are still ordained of God. In this country we have always believed that the division of responsibility for the public welfare between the legislative, the executive and the judicial branches, is an ideal arrangement. It has worked well. And it is doubtful if there is any considerable number of people who wish to change it. To ignore it is treason and rebellion against the government.

There have been times when this recognized fundamental of our government has been subject to severe strain. But some how it has served us and we have preserved it. These times of stress have been in periods of civil war, or in times of great economic crisis, such as we have had for the past seven years. In emergencies men do not always think and speak calmly. Some things proposed and undertaken cannot stand the test of sober consideration. Congress under the advice of the administration did some things which could not stand up under the test of mature consideration. Something had to be done and they did the best they knew how.

Some of the measures adopted have been abandoned. Others have been approved; and still others are to be passed upon yet. But Congress and the whole administration and all the rest of us have an unfinished task. The wisdom that cometh down from above is needed now if ever in our history. Foolhardiness, recklessness, ill will or partisan spirit has no place in our program. It is time for sober study. And it is a good time for all of us to "pray for rulers and those in authority." The purpose to secure equal opportunities for all has not been attained. Selfishness and greed in high places still prey upon the helpless and poor. Congress is in session, and it is their job; and all of us are concerned in the issue.

We do not desire to be critical. We want to be sympathetic with our President as he bears the heavy responsibility of his office in this period of crisis. He has a great opportunity and he interprets the recent election as a mandate to proceed with his purpose and plan to help the average man, and for government to

exercise such supervision over industry as shall prevent injustice and exploitation. We believe he is right in this interpretation. We pray the Lord to give him wisdom and courage sufficient.

Now we will be permitted to express the fear that he did not make a happy beginning in his references to the supreme court when he made his address to Congress and the rest of us recently. The President places his chief hope of relief upon the desire that the members of the supreme court shall change their minds. He thinks that rather than have changes made in the constitution by the nation itself, it will be a shorter and quicker course for the justices to change their interpretation of the constitution. This is a very simple method of change to be sure; so simple as to appear quite childish. Honorable justices, did you not hear the big noise outside your temple? Do you not understand that the people want a different construction put upon the constitution? You seventy year old children must sit up and take notice. Give us a revised interpretation. It takes too long to change the constitution; and there are so many hazards in the effort, that we are not sure we can change it anyhow. So just give us a new interpretation.

The constitution of the United States is not like the Bible, it can be changed. But it is our political Bible as long as we have it. There are people who treat the Bible quite irreverently when it doesn't say what they want it to say. To them the Bible is very good as long as it agrees with them, but if not, goodbye Bible. But Jesus said one jot or one tittle of it shall not pass away, and makes one who breaks one of its least commandments and teaches men so, the least in the kingdom of heaven. And as for the constitution, well as long as we have it, we had better give it a chance to say what it was meant to say. Better than lecture the judges by telling them they must interpret it differently, or else—

## BR KINDLING EVANGELISTIC FIRES

It is to be hoped that the present effort to awaken anew the fires of evangelism may not be words to no profit. And the only way to avoid this is for each one of us to deal honestly and seriously with the matter. It is easy for any of us to lose our first love. It is necessary for all of us to stir up the gift of God which is in us; to recall the words of Paul to Timothy, "That good thing which was committed unto thee, guard through the Holy Spirit which dwelleth in us."

Fires have a way of dying down, and dying out. The only way to keep them burning is to keep up the fuel supply and to provide ample oxygen by a sufficient draft. In this case the fuel supply is the truth of God, and the oxygen is the Spirit of God. Both are necessary if the evangelistic fires are to be kept burning brightly.

Evangelism is the one expression of Christian life which gives value and permanence to all the rest. Without this the others fail of their highest purpose and cannot continue long. It is this which gives point and purpose to all other gifts of the Spirit. If we do not lead others to Christ, the kingdom of God fades out. Let us keep in mind that evangelism is not the special employment of a separate class of workers in the kingdom of God; it is rather the burning, consuming desire on the part of Christian people that others shall have the same truth and life which have come to us in Christ. It is the glow of compassion in our attitude toward others which is born of a present personal knowledge of God as our Father and Jesus Christ as our Savior. It is that within our hearts which makes our first concern for those whom we meet, to know whether or not they know the peace of God that comes from forgiveness of sins and reconciliation to God through Jesus Christ. When this is absent, our souls are not in healthy spiritual condition. Until this is kindled within us, all other Christian qualities and gifts fail of their purpose and their finest expression.

There can be no question that there is great need of this in the average church member to-

day. And we preachers must acknowledge that our lips need a new touch of the coal from the altar of God. Even some evangelists have lamented that they do not have the compassion of their earlier days. One of the hopeful signs of our times is the consciousness of our need. Not only are people saying we must put more emphasis on evangelism. That may be simply a way of passing the responsibility from oneself to the mass of Christian people. But there is a crying to God from some hearts at least for a mighty outpouring of the Spirit of God upon all flesh, upon all who profess His name, and a willingness that it shall start with the one who prays. This ought to be the cry wherever God's people meet, and wherever one kneels before Him. Pray for the breath of God.

But there is another thing which we cannot afford to ignore or neglect. The fuel for evangelism is the truth of God. We must know the great truths involved in the Gospel if evangelistic fires are to be effective and permanent. When Paul said, "My heart's desire and prayer to God for Israel is that they might be saved"; when he said "I could wish myself accursed from Christ for my brethren," this was the outbreak of volcanic fires which had been burning through the first eight chapters of Romans. And if we are to have this evangelistic spirit we must have this knowledge of the Gospel as set forth in that great teaching epistle of Romans. Look back through these chapters just a minute, for no part of the scriptures can be understood without some acquaintance with what has gone before.

In the verses immediately preceding, he said, "I am persuaded that nothing shall separate us from the love of Christ." His soul is at white heat with a consciousness of the enveloping love of Christ. It is in the glow of this personal experience that he expressed his concern for others. This is not accidental, but an inevitable consequence. You can't set the world on fire with moonlight; and you can't warm cold hands by standing before the picture of a fire. A silent sign board is no substitute for gasoline in your car. It only mocks you. Paul said, "The love of Christ grips us, for we thus judge that if one died for all, all died."

Would you know how it came about that Paul could say in enraptured words that no created thing can separate us from the love of Christ. Then we must follow him through the preceding chapters in which he shows all the world under the condemnation of God, and living in sin which stifles the soul. We must read the third chapter which tells of the propitiation for sin, through the free grace of God, and on to see that this is by faith alone in the promise of God and the finished work of Christ; how this results in peace that passes understanding, a new life which follows the path of righteousness, victorious strength, and assured victory by reason of the Holy Spirit's presence, power and working in us.

Great evangelists have ever been men like Paul and Luther and Knox and Whitfield and Moody and Finney to whom the great doctrines of the Gospel were living experiences. If we continue in His word, then are we his disciples in deed and we shall know the truth and the truth shall make us free. Jesus taught His disciples for three years. And then he said, "Tarry at Jerusalem till ye be endued with power from on high."

BR

We regret to learn that Ouachita College (Baptist) in Arkansas suffered a fire loss recently of \$40,000. A month before they had a similar loss of \$35,000.

The Baptist Record is under obligation to Messrs. G. E. Denley, J. M. Walker and D. H. Barnhill, for service rendered in making a contract for printing the next twelve months. These gentlemen were appointed by the Convention Board as a committee for this purpose and were of real service to the Convention Board in fulfilling their task. The new contract is made with Better Printing Co. (Purser Brothers) of Jackson, with whom we have found it pleasant to do business in past years.

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

*This one thing we do, pay our debts.*

### MY NEXT MILESTONE My Ambition

I left a good pastorate in 1917 to rid Baptists of Mississippi from debt. This old indebtedness was paid at the close of 1919, when I returned to the pastorate.

In 1919, bonds to the amount of \$150,000.00 were issued for Mississippi Woman's College. These were paid off with proceeds of the Seventy-Five Million Campaign.

In 1922, \$250,000.00 worth of bonds were issued for the purpose of increasing Mississippi College endowment to \$500,000.00, the amount required for admission into the Southern Association of Colleges and Secondary Schools. This issue has been paid off.

There have been four other issues since the Mississippi College issue. The first was a \$100,000.00 issue for Mississippi Baptist Woman's College for endowment. The next was for a \$100,000.00 issue for Blue Mountain College endowment. There was then a \$50,000.00 issue for buildings at Blue Mountain College. The last issue was in 1930 for paying current support bills for all four colleges. This was for \$325,000.00. Of these last issues, amounting to \$575,000.00, \$75,000.00 have been paid. Since 1919, \$475,000.00 worth of bonds have been paid.

My ambition is to live until the last outstanding bonds shall have been paid. Some of my close friends say I will never live to see all of them paid. Well, I saw the debts paid which were on the denomination when I began general work. I saw the \$150,000.00 on Woman's College paid. I saw the \$250,000.00 for Mississippi College paid. I have seen about \$100,000.00 paid since 1932. So, I am both ambitious and hopeful. One of my uncles who is up and going is 87 years of age; another is 93. Besides, the annual interest is less now than it has been since 1930.

### STEWARDSHIP COLUMN

C. Z. Holland

Mid-winter affords great opportunity for Church Mission Schools. The nights are long and usually other phases of the church work are not pressing at this season. I trust that many churches are doing this phase of Kingdom work. Many pastors have found November and December undesirable seasons for their Every Member Canvass and have made it a policy to take this canvass in early spring, immediately following their mission study courses, training courses, etc.

Southern Baptists have been blessed in their efforts in evangelism. We are a great people and have given ourselves in a great way to the winning of the lost. Some other evangelical bodies have gone further than Southern Baptists in enlisting their people. Perhaps this suggests to us that we should give no less emphasis to evangelism but more emphasis to enlistment. Churches differ just as individuals differ. There are no two churches alike. The particular plan that works in one church will have to be modified if it works effectively in another church. This does not mean that we should have no plans for our denominational work, but it does mean that each pastor will best study his church and correlate its activities with our great denominational and Kingdom activities.

Rev. J. H. Street, pastor of the Highland Baptist Church in Meridian, has found it advisable to put all the emphasis on stewardship and tithing. Instead of taking an Every Member Canvass, the finance committee will go into the homes of the people and enlist their hearty support to the church budget. The budget is printed in the church bulletin, setting out such

principles as (1) The Lord's work needs financial support. (2) It is the Lord's purpose that His Kingdom be supported by the offerings of His people. (3) The gift should be a recognition of one's stewardship. (4) The gift is an act of worship. Pastor Street refused an increase in salary last year but insisted that his church give the proposed amount to the Cooperative Program. This church is growing under the leadership of this consecrated pastor.

The First Baptist Church in Meridian last year was among the churches that gave most to the Cooperative Program. This year we have been advised that the church has increased the Cooperative Program in the budget \$800.00 and at the same time the pastor's salary has been increased by the same amount. Dr. H. C. Bass is not only pastor of this church, but is state chairman of the Hundred Thousand Club and is doing a very fine work for this worthy cause.

Rev. T. M. Fleming served as associational chairman of the Five Thousand Club under the leadership of Mr. Skilton. Lauderdale County made a good showing in this work. In the First Church, there are approximately sixty memberships. Brother Fleming has reduced the indebtedness of his church and states that he will lead in the securing of additional memberships to the Five Thousand Club in his own church.

Brother W. B. Able advises that his church is out of debt and that there are no outstanding obligations, so he is rejoicing along with Pastor A. B. Pearce, West End of Laurel, and a number of our splendid Delta pastors. A few years ago Rev. R. B. Patterson of Calhoun City led his church in a debt paying campaign, and when the local debt was paid, the church increased its gift to the Cooperative Program fifty per cent. The church at Newton and the church at Ackerman have also paid their indebtedness in recent months and are giving more to the Cooperative Program this year. We feel sure that our mission gifts this year will exceed those of last year.

### FIVE THOUSAND CLUB

We are well on the last thousand in the Five Thousand Club movement. Every day the mail brings additional subscription cards. Many of our people are taking multiple subscriptions. One fine layman gave me a check for \$50.00 this week and stated that he had already paid \$10.00, thereby paying up five memberships for the year. I am persuaded that a number of our fine laymen will join him. The pastors are cooperating beautifully in our Five Thousand Club movement by suggesting the name of a chairman for the club in their respective churches. I trust that we shall have a response from every pastor in the state.

### BAPTIST ORPHANAGE

Words cannot express our deep appreciation for the splendid support given the Baptist Orphanage during the year 1936 by associations, churches, Sunday schools, W. M. U.'s, B. T. U.'s, pastors, and individual members.

As we look forward to our activities for the New Year, we are asking for the same splendid support, and ask that your gifts be made with more regularity, and increased, if possible, as we are facing a very serious problem with our present buildings, and new ones will soon have to be erected for the safety of the children. It is not the purpose of the Board of Trustees or superintendent to make any debts that cannot be paid out of the current income, but as money is available we hope at a very early date to begin the erection of one or two buildings that are absolutely necessary.

Too, as you know, we have had our own fuel supplied from two gas wells on our property—one went dry and was completely abandoned, the other is threatened with abandonment. This will cause us to buy our fuel and lose the revenue we have received from the sale of gas.

We are continuing our coupon campaign for 1937, and the only change is the substitution of

(Continued on page 8)

## LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

### AMEN, BROTHER WHITE

"The Record is a good religious paper, well edited. More Mississippi Baptists should take it."

J. W. White

Biloxi, Miss.

### HE DID—OTHERS COULD IF—

Rev. A. L. Goodrich,

Jackson, Miss.

Dear brother Goodrich:

We have just finished our Baptist Record campaign, and as requested, I am sending you just a brief statement as to how we did it.

To tell you about the preparation for it would involve several former pastors and a great length of time. We started our campaign this year, as before, by placing fifty per cent of the subscription price in the church budget. We then divided our church membership up into groups and asked each group captain to assume the responsibility of trying to get some one in each family to take the Baptist Record.

We set forth the plans that we were using in the church news, from the pulpit and other meetings. At the church services on the Sunday the campaign began, we got as many people to commit themselves as we could, a large number responded and turned in their subscription at the services on that day. After launching the campaign some of the group captains got busy and were very successful. There were some of us who continued to work until we reached 111 subscriptions.

May I add just one word as to the blessings which the Record has brought to us. It has helped to counteract many of the isms in our community. It keeps the people informed as to our denominational work. It is a good assistant pastor for any preacher.

### THANK YOU

Because it takes so much space we cannot longer publish names of new subscribers. However, we shall try to give the names of those sending in clubs of subscribers.

A. T. Glaze, Burns; H. W. Mangum, Mendenhall; Mrs. W. S. Higginbotham, Minter City; Rev. R. L. Breland, Coffeeville; Mrs. J. T. Cotten, Jackson; Rev. A. E. Mason, Union Church; Mrs. E. C. Pitts, Brookhaven; Mrs. Clarence Smith, Pontotoc; Harry Smallwood, Laurel; Rev. H. J. Rushing, Collierville; Rev. A. A. Kitchens, Clinton.

### HOW TO GET NEW CAR

Pastor B. E. Phillips is riding in a new car and as proud as Punch, for his churches at New Hebron, Pleasant Hill, Bethel and Oma helped to buy it. The faster he moves the more good he does.

(Pastor Phillips has over one-half his folks taking the Record. He got a salary raise also. A hint to the wise is—)

### ALREADY BEARING FRUIT

Dear Sir:

I am one of the Choctaw Baptists who is getting the Baptist Record free for six months.

I enjoy reading the Baptist Record so much. I can hardly wait until every Thursday for it. It is quite interesting to me, not only the wonderful work that is being carried on in our own land, but especially that in foreign lands. I never intend to be without the Baptist Record if I can help it, and although I do not know who the man is in Choctaw County, who was so anxious for the great number of us who were not getting this wonderful paper, to have it six months at his own expense, I wish to say I sincerely appreciate the one being sent to me, and

(Continued on page 8)

## THE CHURCH: WHAT IT IS

By R. B. Patterson

(Continued from last week)

## II

THE CHURCH: WHAT IT IS . . . IT IS THE VISIBLE BODY OF CHRIST . . . CHRIST-WROUGHT AND BLOOD-BOUGHT FROM THE WORLD, AND LEFT BY CHRIST IN THE WORLD.

A redemptive agency requires a regenerate membership. A redeemer calls for redeemed beings to participate in his work. Such, and such only, compose the church. But not without struggle and work did Christ bring the church into existence. It is the wrought-out body of Christ, wrought from the world by Him. The story of the New Testament is one of a mighty struggle between Jesus and Satan. This struggle dates back to the dawn of creation. God put Adam to sleep and took from his side a bone, made woman, and gave her to him to be his companion. Thus the first Adam received his bride, Satan is the world's greatest imitator. He enters the Garden of Eden and with the ether of studied subtlety puts Adam and the whole race of man to sleep in sin. But God is not to be defeated. Out of this same woman, into whom Satan entered, will come "the seed" that will "bruise the serpent's head." God always lets the devil have enough rope to hang himself. In the fulness of time Jesus was born of a woman: God in the flesh, Immanuel. This one—Jesus—while in the flesh, but alive and awake and not under the power of sin, called out of a sleeping world which was dead in sin, a group of individuals—Sons of God—who made up the church. This called out group—wherever they are to be found—living for and following Jesus, is the church. And here we see the essential meaning of the word: Church. In the Greek we have: *ek*, meaning out of or away from, and *Kaleo*, meaning to call. This combination gives us the word: ecclesia or church. Jesus searched them out; He called them out; He worked them out; and He sent them out. And then, He was crucified, and the powers of the underworld laughed at the thought of their triumph. The body of Jesus was gone. Dead and buried! But was it? Is it possible for sin to put away the body of Jesus? Did corruption take hold of His body in the grave? Was Jesus—, God—born in the flesh, to be run out by the power of sin? No!! A thousand times, no! The grave could not hold His body in its grip! Satan and all his hosts of darkness could not, and thank God, will never be able to drive His body out of this world. He left it here! Wrought out from the world by Him and on Him, the Solid Rock.

The church is wrought on Christ. Jesus said to Peter: "Thou art Petros—(meaning: a rock) and upon this petra (meaning: the Rock) I will build my church." Christ is "the Rock" upon which the church is built. Christian Science, Mormonism, Angelus Temple, and many other modern cults are built on revelations, but the church which Christ built is built on Christ the Rock, Himself. Any other interpretation to this passage does violence to the clear teachings of the Scriptures. It is also in the Rock: Eph. 2:21: "Jesus Christ, the chief cornerstone, in whom all the building fitly framed together—." Again, it is with the Rock. Eph. 2:22: "In whom ye are also builded together for an habitation of God through the Spirit." So, therefore, the church is ON THE ROCK, AND IN THE ROCK, AND WITH THE ROCK, and that ROCK IS CHRIST! What a wonderful foundation hath the church! How can it ever fall? In Christ the church is forever safe, for God, in Christ Jesus, forever precludes the possibility of that happening in the second Adam which took place in the first.

To purchase such a position for the church required no less than the blood of Jesus, Himself. The church is blood-bought from the world. Acts 20:28. "The church of God which he hath purchased with His own blood." See also Eph. 2:8; Acts 2:47. Man upon man, generation upon generation, institution upon institution, dispensation upon dispensation succeeded each other,

but never was there found any one to redeem man from his sin. "The soul that sinneth, it shall die." "Death passed upon all men." Jesus came. He met the requirements of God and man; was accepted of God as the sacrificial Lamb; and, in His death, He is the propitiation for the sins of His people; and a ransom price sufficient to take away the sin and sins of all the world—of all men of all time. This is so by so much as infinity shadows the finite; as perfection out-distances corruption.

This visible body of Christ—the church—was left by Him in the world when He ascended to the Father. Traveling with a man in Kentucky some years ago, I asked him of his church relationship. He stated that he belonged to the church of God. I asked him who founded that church. He told me that it was founded by a man, about eighteen years ago, down in the state of Tennessee. Just imagine it! The Church of God founded by a man, in Tennessee, eighteen years ago! And yet, is that any different to believing that the church was founded in the third century, or the fourteenth, or the sixteenth, or some other time subsequent to the days of the personal ministry of Jesus on this earth? There is no difference! The church was founded by Christ, when He was here on this earth, during the days of His personal ministry, and in the land of His nativity! He said: "I will build my church." I believed and do believe Him. I believe He did what He said He would do! I do not believe that he waited for the centuries to pass and then had some one else to build it for Him. He built it! On the day of Pentecost "the Lord added to the church" that was already in existence, because He built it. It was a visible church—the body of Christ. Not an "invisible church" which is the invention of somebody's imagination in order to wedge himself—and with him others—into something of a Mother Hubbard nature. Jesus was specific and realistic and so are the teachings of the Bible on the subject of the church. He left the church, a complete organism, in the world. They—the ones who composed the church which Jesus built—were the called out group. They had the gospel. They were baptized. They had the ordinance of the Lord's Supper. They had the great commission. They were organized. They had Jesus with them and He is the head of the Church. They met for prayer and transacted business. Yea, verily, they were the church of Christ, left by Him in the world.

And to emphasize these great truths as to the visibility, purchase price, and the called-out nature of the church, Jesus set two ordinances in their respective places. Baptism, He placed—not in, at, by, or with the door of the church, but AS THE DOOR OF THE CHURCH. Jesus walked through death and came out victorious on the other side. Redeemed souls that would come into the church must willingly set forth outwardly and before the world in baptism, the great truths of the spiritual transaction which has taken place in the inner man. They must openly, publicly, and visibly set forth the elements of this inner experience; they must gladly and willingly follow Jesus into the newness of the resurrection life; they must, in obedience to His command, thus profess their and His death, burial, and resurrection. They thus identify themselves with Him in the newness of life, and assume willingly to go with Him without the camp and to "suffer His reproach." There is no stairway leading up into the church. There is a grave—down into which the believer goes; up from which he comes: a believer in the church.

The other ordinance is the Lord's Supper which symbolizes the truth that henceforth the believer lives, as such, and thrives and grows only as he participates in the benefits that accrue to him from that death of the Christ on the Cross. And this he continues to do until Christ shall come again. To partake of the benefits of this death symbolically in the Lord's Supper without having first gone through the grave (of baptism) is to enact and proclaim a resurrection state of being minus a death experience, which is a

monstrosity of the first magnitude. And not so!

But not only did Jesus leave these two beautiful ordinances with the church. He also said that He would not leave the church comfortless. And this will cause us to think of the church in relation to the third person in the Trinity.

## III

THE CHURCH: WHAT IT IS . . . IT IS THE TEMPLE OF GOD . . . SPIRIT TAUGHT IN THE WORLD.

"Through Him we both have access by one Spirit unto the Father. And are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye are also builded together for an habitation of God through the Spirit." Eph. 2:21-22.

"For we are laborers together with God; ye are God's husbandry, ye are God's building. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:9-16.

This scripture needs no comment. The church is the temple of God, indwelt by the Spirit.

Now Jesus promised that the Spirit would come to and upon the church; He outlined the work of the Spirit in the church toward the world and toward the church itself; and He told of the work of the Spirit as He came upon the church to give it power to witness for Him. John 16:7-11; Acts 1:8.

In the book of Acts we find the fulfillment of these promises as follows:

1. "And they"—those that made up the church—"were all filled with the Holy Ghost." Acts 2:2.

2. "And they received the Holy Ghost." Acts 8:17. Speaking of the Samaritans who had been led to Christ through the preaching of Philip.

3. "And be filled with the Holy Ghost." Acts 9:17. Ananias speaking to Saul in obedience to the command of God to him.

4. "—The Holy Ghost fell on them which heard the word." Acts 10:44. The Gentiles who believed and who came into the church.

5. "—The Holy Ghost came upon them." Acts 19:6. Those who had been followers of John the Baptist but had not heard the true Gospel preached.

Thus we find, in accord with the promise of Jesus, that the Spirit came upon every constituent part of the early church. It is now a Spirit inhabited Temple of God. It is now functioning in the world as such for His glory and in obedience to His command.

Now Jesus said that the Spirit would: "Guide," "Shew," "Glorify me," "Teach you all things, and bring all things to your remembrance." The history of the church is the fulfillment of this promise and prophecy. The Book of Acts is, in reality, the acts of the Holy Spirit as He leads and teaches the church. Among the many instances to be found in this marvelous record we note the following in which we see the leading of the Spirit in the newly found church:

1. The Spirit bestows gifts for the work of the Church, upon the workers in the church. Acts 2:4-8; also I Cor. 12:8.

2. "And they received the Holy Ghost." Acts 2:1.

3. The Spirit leads the church in witnessing and testifying. Acts 4:31; 5:42.

4. The Spirit leads the church to send out Missionaries. They were Spirit-sent and church-sent. Acts 13:2-4.

5. The Spirit leads and teaches in the interpretation of the word and will of God. Acts 15:28; 20:35; also 1 Cor. 11:23.

6. The Spirit leads in the work of the church. Acts 20:28.

7. The Spirit leads on through the years. Rev. 1:10; and 2:7.

"He that hath an ear, let him hear what the Spirit saith unto the churches." The church is the Temple of God—Spirit-taught in the world.

The Church: What it is. It is the God-thought redemptive agency for a lost world. As such, it is subject to Christ in the thought and eternal purposes of God. As such, it is to go forward

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in obedience to His great command and commission making known His message "unto the uttermost part of the world."

The Church: What it is. It is the visible body of Christ—Christ-wrought and blood-bought from the world and left by Him in the world. As such, it is to yield itself to Christ "until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ—speaking the truth in love—grow up into Him in all things, which is the head, even Jesus Christ."

The Church: What it is. It is the Temple of God, Spirit-taught in the world. As such, it is to add to its strength and beauty and send out its influence into the world about it; to ever symbolize the presence of God in the midst of His people; to take the things of Christ and make them known; to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ"; and to heed the teaching and the leading of the Spirit of God as He glorifies Christ and makes the Temple of God into a beautiful unity "fitly framed together" growing it "unto an holy Temple in the Lord."

This, we believe, is what the Bible teaches the church to be. "The Church is subject unto Christ."

I love thy kingdom, Lord,  
The house of thine abode;  
The church our blest Redeemer saved  
With His own precious blood.

Dec. 1, 1936, Calhoun City, Miss.

BR

#### THE FIVE-YEAR PROMOTIONAL PROGRAM A Statement and Request

T. L. Holcomb, Executive Secretary

—o—

The six promotional departments of the Sunday School Board, represented by fifteen workers, will begin a series of Statewide Two-day Conferences, the first to be held at Waco, Texas, January 12th. The conference in each state is arranged for by the State Sunday School Secretary. The moderator and the associational Sunday school officers from all the associations in the state are expected to attend these meetings. The Sunday School Board has offered to pay 2 cents per mile each way for one, two or three cars from each association.

This year the State Mission Secretary has been requested to select some pastor or layman in each association in his state to represent evangelism. Doctor Roland Q. Leavell, Superintendent of Evangelism for the Home Mission Board, will be present at each meeting to speak and also to conduct a conference on evangelism. This is the beginning of the second year of the Five-Year Promotional Campaign. We are greatly encouraged over the results of the first year.

We most earnestly request you to pray for these meetings as they are held in the various states.

The meeting for Mississippians will be held in Jackson March 16-17. Keep that in mind, and look for further detailed announcements.

BR

"Let us get out of debt and stay out," a good slogan for Southern Baptists.

BR

Sunday, February 7, has been designated Baptist Hundred Thousand Club Day and should be observed by hundreds of our Southern Baptist churches.

BR

"A debtless denomination within the present decade" is a worthy goal for Southern Baptists to reach when they celebrate their first Centennial in 1945. Let us work to that end.

BR

The amount of interest saved each year by having paid through the Hundred Thousand Club \$600,000 on our Southwide debts is \$36,000, which would take care of the salary of 43 missionaries from now until the end of the age. Aren't you glad you have had some part in this movement?

#### THE DEPARTMENT OF EVANGELISM HOME MISSION BOARD, S. B. C. By Roland Q. Leavell, Supt.

—o—

When the Southern Baptist Convention in St. Louis instructed the Home Mission Board to re-establish the department of evangelism, there was widespread enthusiasm and unanimous approval. There have been few measures calling for enlargement of the work which have passed the convention with such acclaim. Since that time the continuous expressions of good-will for the work and a constant evidence of a desire to cooperate have given added reason to believe that the movement has been of the Lord's leading.

That a program of aggressive evangelism is deeply needed today needs not to be argued. The statistics which Doctor E. P. Alldredge gives tell us that there are more unsaved and unaffiliated white people of Baptist inclination in the South than we have members of all of our churches. Our sleep is disturbed with the realization that our evangelization of the South is not nearly keeping pace with the growing population.

In our denominational activity we have had a program for about everything in the whole field of religious endeavor except evangelism, the most important thing. The pastors have their own evangelistic programs for their churches. But they are clamoring more and more for a concerted movement and a coordinated plan of aggressive evangelistic strategy.

Our present denominational trend toward renewed emphasis on the district association has created an additional demand for cooperative evangelism, since all other types of work in the district association are cooperative. But perhaps more significant than that is the widespread feeling abroad everywhere that we are experiencing a spiritual reaction against all the godlessness and indifference of the past twenty years. Signs of the times indicate the immediate possibility of nation-wide revival which will be heaven-born, Spirit-filled, sin-destroying, Christ-honoring, and soul-saving. To that end the department of evangelism will work, watch and pray.

##### Plan of Approach Different From Former Years

The chief difference between the plan of the department of evangelism at present and that during former years is that now there will not be a staff of regularly employed evangelists and singers. Formerly the Home Board maintained such a staff of men who went from place to place organizing and conducting evangelistic campaigns. Today the department has in it only one man.

It is the sense of the department of evangelism that a pastor and a church of Christian people can win souls. It is evident that the laymen and women in our churches should be led and encouraged into soul-winning activities. The Home Board's approach to the evangelistic task will be made with the idea of training and inspiring the rank and file of the church members to lead others to Christ.

##### Purpose of the Department

One of the primary purposes of the department of evangelism is to keep aflame the spirit of evangelism. Someone must assume the supreme task of re-creating and fostering the spirit of evangelism in the South. The department's superintendent should think evangelism, plan evangelism, pray evangelism, practice evangelism and promote evangelism in every way possible.

In the second place, this department proposes to foster the creation and circulation of fresh, new and stimulating literature on evangelistic topics. The superintendent will not personally write all of this literature, not by any means. Others will be encouraged to write evangelistic books, tracts and articles for the press.

Third, a task of this department will be to help organize and help direct city-wide simultaneous campaigns. The superintendent has been busy setting up the preliminary organization and plans for holding such campaigns in various

cities during 1937. The first four of these city-wide campaigns will be almost in the four corners of the convention territory. In these the superintendent will hold one of the meetings in one of the churches, and the other churches will choose their own evangelists rather than look to the Board for the selection of these men. The plans for these meetings include full preparation and adequate conservation, as well as actually holding the meetings. If there are city conferences which desire the service of the Home Board's department, they should communicate with the superintendent just as early as possible.

A fourth purpose of the department is to conduct association-wide campaigns similar to the city-wide campaigns, but with the entire approach adjusted to the needs of the rural churches.

In the fifth place, it is the hope of the Home Mission Board that the superintendent of evangelism may find opportunities to cooperate with state mission secretaries and state evangelists in any plans which they may have for state-wide evangelistic movements. The superintendent would rejoice to know that every state in the Southern Baptist Convention is adopting and promoting a definitely outlined program for evangelism for the entire year, reaching every Baptist church in the state. To cooperate in setting up such programs will be counted a great privilege.

A sixth desire of the evangelistic department is that at some time within the next few years a comprehensive concerted attack may be made on the remote and unevangelized mountain sections of the South. The ministerial students in our Baptist colleges and seminaries might well be pressed into this type of service.

A seventh method by which the superintendent hopes to promote evangelism is by the conducting of evangelistic conferences in colleges, in summer assemblies, and with ministerial groups in cities or associations.

In the eighth place, the department would like to help rebuild the spiritual life of the family by promoting family worship in the homes of the Southland. If the spirit of the home is evangelized, we will have gone far toward the evangelization of the land.

##### Cooperation Between Denominational Agencies

On every hand there seems to be the great desire on the part of all the denominational agencies for full cooperation in this field. Nothing could have been more encouraging than the generosity of the Sunday School Board in offering to the Home Mission Board the valuable service of the B. T. U. department for conservation of the results of the meetings. The executive secretaries of the state mission boards have seemed eager for fullest cooperation with the work of the two Southern Convention boards. Numerous calls from district associational leaders have been coming to the superintendent.

Let all Southern Baptists pray for a mighty revival suited to the needs of this new day in which we live. We cannot know how it will come, nor through what agency, but many are praying for its coming and believing by faith that it will come. To that end the Home Mission Board has re-established the department of evangelism.

BR

Dr. J. E. Dillard, Nashville, Director of Promotion, is touching every possible point in the Southern Baptist Convention during January and February in the interest of the Baptist Hundred Thousand Club.

The Hundred Thousand Club, which was launched in Washington in May, 1933, has raised approximately \$600,000, every penny of which has been applied on the principal of the debts of our Southwide institutions as follows: Foreign Mission Board, \$166,482.86; Home Mission Board, \$126,341.54; National Baptist Memorial, \$2,695.68; New Orleans Hospital, \$12,399.82; Education Board, \$28,873.23; Southern Baptist Theological Seminary, \$100,204.49; Southwestern Theological Seminary, \$81,040.41; Baptist Bible Institute, \$57,596.03; American Baptist Theological Seminary, \$1,078.20.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
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Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

### LONG DISTANCE CALL

(Continued from last week)

The houses in these southern countries interest me greatly. They have flat roofs. My wife and I spent the day wandering about Montevideo while our boat was in port. The itinerary of our party got wrecked in Brazil and some flew by plane to meet a pressing engagement and we came along on ship and brought the heavy baggage and as I had to go through Rio I persuaded my wife and daughter to come on down with me and stay here for some months. That is why we were in Montevideo only hours, and after the rest of the party had left. Beautiful town that, all new, with brick buildings stuccoed freshly. I never saw a town so clean. The people are good looking and healthy. I saw no beggars anywhere. They are homogeneous in race, as we saw only four colored people all day, though there is no race distinction. The streets are full of pretty women, well dressed, so my wife said. I don't pretend to know. I looked over from a little rise down on the next square and said: "Look there, Putt. There is the biggest house going up I ever saw. What can it be? Let's go see." So we went. When we got there is was a square of houses, all joined together, one story, but not all the same height, but every one with a flat roof and a rampart around it to keep one from falling off. Now those roofs may be surrounded with a wall, an iron grating or a wooden fence or just nothing on some sides. They are the back yard of many a home and the stove for many of these houses in cold weather, for in the center is a glass sky-window through which the sun shines down in a room or court below and warms it nicely these cold months. Every day in the week and Sunday, I saw long lines of clothes hanging on these roofs. One sees trees in cans, vegetable gardens, play grounds for the children, bird cages, chicken yards, wash rooms, potted flowers and an endless variety of things. I should think they would be a great temptation to flirtations, gossip and borrowing, for they form almost a street up in the air when the houses are the same height. I am curious to live in one, but guess I shall continue to live in one room of a rooming house, as we would not want to buy furniture or pay the high rents demanded for a furnished flat. I was up on a third story roof yesterday and found it most interesting. I looked shamelessly into all the neighboring back yards and businesses and they looked curiously back again. From there one could see a long way in Rosario. We did not pass an elevation fifty feet high all the way from Buenos Aires here, four hours on a fast train, and here every thing is level.

On the way up we saw many interesting things, simply endless herds of cattle and where the endless ended, there sheep began, in the same fields and went on as far. No wonder woolens are so cheap and so good. There are piles of corn cobs as high as the low, freight-car-shaped barns. Then one saw big circular structures, made of cane, like fishing poles, and corn stalks in between and filled with red ears of corn. Some of these structures are very large. There are both paved highways, with lots of buses and cars, all running along on the wrong side of the highway, and some dirt roads of bottomless mud, as they appeared from the windows of the train.

Low humidity and cold do not bother us like high combinations of the two. We had thought of living in Petropolis, two hours above Rio in the mountains, but gave it up. I saw a fragment of

a cloud walk in a man's front door and clean through the house and out the back door just as if it was somebody. And you see where one goes on down the street and makes a swipe on the paved highway like a baby licking a lane on a dusty window. I don't like such close company with clouds. Like living with a sanctified old maid. Such celestial airiness was not meant for mere mortals like me. The clouds can have their mountain fastnesses and I won't bother them. Let me live in a house that is warm and dry where the sun and the wind go by. If it has mountains about to vary the monotony, so much the better.

Time to ring off. Ours is a goodly company. Dr. Maddry is a great preacher of sermons rich in truth, as faithful to the Gospel as the book of Romans, anointed with the tenderness that so becomes the ministry of reconciliation. He is a mighty evangelist as well as a firm, loving secretary and counselor of missionaries and Baptist groups the world around. Mrs. Maddry is always well, always even tempered, always ready with an informal, winsome message to students and young people. Dr. Scarborough is a John the Baptist voice, crying: "Win men to Christ." His evangelistic fervor has stirred many a dry but faithful heart to break the bonds of staid conservatism and do the unusual thing for the salvation of men. His call has sounded sternly in many a heart of a ministry tempted to be absorbed in the religious routine and called men above it. And his message has helped many a man over the line into the kingdom who has already persuaded but needed the emotional urge to make it easy and joyful to surrender. One priest who heard him said: "Something exploded in my heart as he preached," and those explosions have taken place all along the firing line. And on that line of evangelism many have been laid low by the sword of the Spirit as both of our great preachers have every day proclaimed the Word. Mrs. Scarborough is as nearly a faultless character as I have ever known and has been a most charming speaker to students and women's organizations, speaking briefly with a quaint simplicity, bather in motherliness, that has enchanted all hearts. Miss Mary Sheppard has worked behind the scenes in long hours of heavy work, as secretary of the group, keeping the home fires burning by the correspondence and articles sent forth to our constituency in the Southland. And then with me and Miss Putty and Betty just goe along, except that they stay at Rio or Buenos Aires till I show up again.

You might have some idea of the goodness of the party, its worth to the kingdom, but you could not of its work. We see not the places visited, but the people. Most of the sights go unseen, for we are in unending meetings day and night. It is like 102 days of continuous convention or association when you are on the committees of the gathering, working behind the scenes long hours as well as during the sessions. So our two men came here sick and fell out of the engagements for a season and under the doctor's care. I had rested a week on the sea, so escaped and can help a little in a foreign tongue. A good physician has ministered to them, asked of their habits and work, in his diagnosis, was amazed beyond measure to know there were men in the world who live such lives, in cleanliness of character and devotion to a holy cause. He said to the missionary who took Dr. Maddry to him: "You might be a Spaniard, an Italian, an Argentine or an Englishman. But everybody knows this man is an American, at a glance. And what a tribute he is to the race. You ought

to send his kind abroad more among the people of the earth." So the absence of the secretary of our Board is a loan to other peoples that is not in vain.

Cordially yours,  
W. C. Taylor

### BAPTIST ORPHANAGE

(Continued from page 5)

Ballard's Obelisk Flour for Borden's Milk. Please keep this in mind and send us all the coupons possible from the following products, as they mean dollars to us: Octagon Soap Products, Luzianne Coffee and Tea, Rumford Baking Powder, Knox Sparkling Gelatine, Knox Jell, and Ballard's Obelisk Flour.

We are happy to state that the Orphanage is out of debt, and we hope to keep it that way as we take care of the needs of the children. This can be done insofar as the people are willing to make their contributions. We want the Baptist people of the state to feel that this is their Orphanage and the children their children, and we cordially invite and expect our many friends to visit us at any time.

W. G. Mize, Superintendent

### GOING PLACES

(Continued from page 5)

I am sure the other 709 appreciate it also. I think this good layman could not have spent his \$355 for a better purpose.

BR  
CHURCH MUSIC  
Pointed Paragraphs  
I. E. Reynolds

### Modern Gospel Hymn Writers.

Hymnologists do not give much information to this phase of church music, but because of the general use of it in so many churches the following information is in place. For the sake of convenience it is divided into two periods—the first 1850-1900 A. D. and the second 1900 to the present time. The character of it is largely subjective testimony or personal expression. Some of the most outstanding hymn writers of the first period are: Wm. B. Bradbury, H. R. Palmer; P. P. Bliss, George F. Root, W. H. Doane, Ira D. Sankey, D. B. Towner, Charles H. Gabriel, E. O. Excell, Fannie Crosby, Rev. Robert Lowry, Mrs. Annie S. Hawks, E. A. Hoffman, Johnson Oatman, Jr., James McGranahan, William Kirkpatrick, and George C. Stebbins. Among the songs of this period we find: "He Leadeth Me"—Gilmore; "God Will Take Care of You"—Martin; "Safe In the Arms of Jesus"—Crosby; "Moment by Moment"—White; "More Like the Master"—Gabriel; "Higher Ground"—Oatman; "Nothing But the Blood"—Lowry; "Tell Me the Old Old Story"—Sankey; "What If It Were Today?"—Mrs. C. H. Morris; "My Redeemer"—Bliss; "More About Jesus"—Hewitt; "Sweet By and By"—Bennett; "I Need Thee Every Hour"—Mrs. Hawkes; "Glory To His Name"—Hoffman; "It Is Well With My Soul"—Sparford; and "Saviour Like A Shepherd Lead Us"—Bradbury.

BR

The Regional Conferences being held over the state by the W. M. U. are exceedingly well attended. In spite of bad weather and bad roads about 140 gathered for the first meeting, at Moorhead, and the swing around the circle continues with unabated interest.

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## The Baptist Record

Mississippi Baptist Convention Board

Baptist Building  
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor  
A. L. GOODRICH, Cir. Manager

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## EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

### "GET A NEW PASTOR"

With many churches the cure-all for every ill is "Get a new pastor." At times a change in pastors is helpful both as to church and preacher. But many times it is hurtful. Long pastorates are best when everything works well. In short pastorates the pastor scarcely gets acquainted with the people and their needs before he is gone. He does not know what is best for them and they do not know him and his ways.

Dr. L. O. Dawson, writing in the Alabama Baptist, says some fine things on this very important subject. After speaking of conditions in an average church he says: "Of course the first thing to do, the easiest thing, and the most obvious thing was to get a new pastor. The church needed some one who could draw crowds—a man of learning, with popular appeal, who could reach the young people, who knew how to get along with folks, a consecrated man who would love everybody, who would prepare his sermons better than the present pastor, and, above all, who would not preach long... He must be a good mixer... He should have the right sort of a family, with a wife who knew how to be a good assistant pastor, keep open house for the church and its guests, and see that her own affairs were never neglected... Yes, a new pastor is needed."

"A wise man who loved God and the churches and the people came their way and to him they told their troubles. Could he tell them where to find the man they needed? The wise man said: The man you need and want does not exist. All churches known to me are wanting pastors for the same reasons you have mentioned. Moreover, a change of pastors would do you no good. Your new man would be free from the faults you now find in the old, but he would have shortcomings of another sort, and to get rid of them you would soon need another man. No human being can

be a perfect pastor.

Then he said: "You do not like your pastor. If you will recall, you did not like the one preceding him, and the one preceding that one had faults you found it hard to bear. You cannot find the man you want, and yet you do need a new pastor." He then proceeds to tell the church how to get a new pastor: "Make a new man out of your old one by letting him know you are for him one hundred per cent; that you are making him a constant object of faithful and faith-filled prayer; that you are looking for the good things in his life and work; that you are trying to translate into daily life what he is trying to preach. Let him feel when on the streets that he has a great-hearted church behind him. Occasionally he will make mistakes, just as you and I. Forget them. Minimize them. Help him to overcome them. You want a pastor who will love you. Well, love him and you will soon have your wish. . . . Pray with and for your pastor.

"Fill your pews with an eager church of worshippers and in a very brief time you will have a new pastor. And you do not need a new one."

—o—

The writer's heart was made sad when he noticed the account of the death of his dear friend and brother, Deacon H. E. Merrill, at Carrollton. Much sympathy to the wife and children.

A letter from brother E. W. Gibbs of Hazel Baptist Church, near Lake, says: "Hazel is in good shape now. We have Rev. Clyde Bufkin for our pastor and think we are all going to be well pleased with him... We had several new members added to the church last year, we have a big church now." Revival set to begin second Sunday in July.

The revival at Coldwater, Neshoba County, is set to begin the second Sunday in July. Rev. W. W. Kyzar is to do the preaching in the meeting.

Rev. John R. Breland, Jackson, La., says: "The church work is moving along nicely. Mrs. Breland's health is much improved. We lost one of our finest young men recently which was a sad blow to our church." This prodigal should come home.

Rev. A. B. Culpepper, Collinsville: "We have decided to hold our meetings at Corinth and Pine Grove the fourth week in July and the first week in August. Would be glad to have you preach in both of them." Brother Culpepper has recently been called to be pastor of Mount Carmel Baptist Church, Neshoba County. He is also pastor of Good Hope Baptist Church near the same locality.

—BR—

**OLE MISS B. S. U. ENJOYS VISIT FROM BLUE MOUNTAIN COLLEGE**

—o—

The Ole Miss B. S. U. Council had as their guests on Monday afternoon, January 11th, the council from Blue Mountain College. We entertained at the local church from

Dr. Pierce's Favorite Prescription is a tonic which has been helping women of all ages for nearly 70 years. Adv.

four in the afternoon till nine that night. A very short time was spent in meeting our guests, then we assembled in the church auditorium for a conference period, Billy Dan Statham, Ole Miss president, in charge. Dr. W. C. Tyler from the Blue Mountain faculty, led the group in a very helpful and inspiring devotional.

The two groups were delighted to have as the honor guest of the occasion, Miss Orlene Ellis, from Goodman Junior College. Miss Ellis conducted the conference on our project of work in the junior colleges in Mississippi. The discussion was of great interest and value to both councils, and we enjoyed Miss Ellis as leader.

Miss Mary D. Yarborough, Student Secretary from Blue Mountain, gave her ideals for B. S. U. work on our campuses for 1937. Following the close of the discussion group, supper was served by the social committee of the Oxford church.

After supper, we were invited to the home of the pastor, Rev. F. M. Purser, for a brief "picture show." Mr. Purser showed his own pictures of the trip he and his family made years ago to the Holy Land, explaining the pictures as they were shown.

Acting as "spielers," the Ole Miss boys conducted the guests on an automobile tour of the University campus, and directed the group back to the church for a party. After a number of games, we introduced one of our Baptist boys who is a professional magician, Shelby Rogers, who entertained the crowd with his amazing tricks for a breathless thirty minutes.

Using only candles for light, a large semi-circle was formed around Dr. "Sunshine" Riser, Blue Mountain pastor, for the goodnight service. This candle-light goodnight service was a beautiful closing for the time spent together.

Both Ole Miss and Blue Mountain councils wish to publicly express our appreciation to Miss Ellis for being present and for leading the discussion group. We are very deeply indebted both to Miss Ellis

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for being with us, and to her college president for making it possible for her to be away from her work for this time.

Ole Miss students are looking forward to our next delightful contact with our Blue Mountain "Buddies."

Tillis Hill, Reporter  
University of Mississippi

BR

Father: "Why are children so much worse than they used to be?"

Grandfather: "I lay it on to improved ideas in building."

Father: "How so?"

Grandfather: "Shingles are scarce, and you can't spank a boy with a tin roof." —Ex.

BR

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## SORE THROAT with a Cold

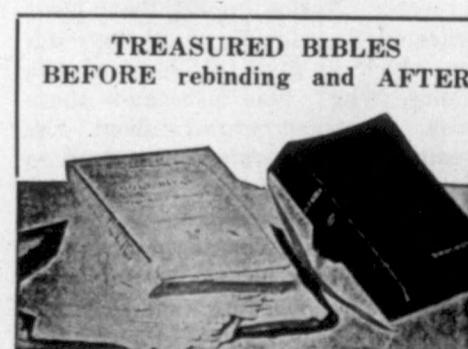


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## Sunday School Lesson

Prepared by  
L. BRACEY CAMPBELL

### Lesson for January 24

Lesson Text: John, chapters 5 and 6. Printed Text: John 5:2-9; 6:8-15.

#### SIGNS OF THE SON OF GOD

"Many other signs therefore did Jesus in the presence of His disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." (John 20:30, 31) These are the words in which John tells his purpose in writing his gospel. Now listen as Jesus tells His greater purpose in healing the paralytic at the pool of Bethesda, and as John tells of the reaction of the Jews to Jesus' statement of this greater purpose. "My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill Him, because He not only brake the sabbath, but also called God His own Father, making Himself equal with God." (John 5: 17, 18)

In the passage under study for this week we have two miracles of mercy. To John and to Jesus this was not their primary import of purpose. Jesus performed them as signs of His Deity. John recorded them as signs of the Deity of Jesus. Let us look briefly at the first one, the healing of the man at the pool of Bethesda. Read the account for the introductory work. There was in the five porches or colonnades surrounding the pool "a multitude of them that were sick."

Jesus picked out one of these, doubtless the most pitiable case among them, a man who had been paralyzed for thirty-eight years, a man so nearly absolutely helpless that he could only lie and gaze at the water in the pool when it bubbled, utterly unable to get himself into it. Not only was he helpless but he was friendless as well. "Sir, I have no man . . . to put me into the pool; but while I am coming, another steppeth down before me." (V 7) This is the man the Lord selected for the subject of His act of healing mercy. Why? Someone will say, "It was because He saw that this man would exercise healing faith." All right. You will find it rather easy to convince me of that, only I want you to remember that this was likely the hardest case present. Notice again that Jesus selected the sabbath of all days upon which to give this sign of His Deity. Why? Was it because there was a larger crowd about the temple and He wanted the deed to be published to widest possible circle? He very likely knew it would cause trouble. Was it because He was seeking a chance to say that him. His response to that question sifted him out, placed him, stood him as separated into his set. Precisely so are all men judged by Christ's presence among them and by His offer of life to them.

Consider briefly the sign in the sixth chapter. It is an acted parable,

the miracle of Jesus which is recorded by all four of the gospel writers. It is meant to teach both what Jesus considers the sorest need of men and how this need is to be supplied. The sign of the feeding of the 5,000 came after Jesus had taught the people many things. All His teaching here as everywhere was to the purpose that men might find God. I am sure that He came to teach men that their one great need is their need of God. "I need thee every hour," is the truth for every human heart, and Thou, O Lord, art the only real need of the heart. How is this need to be supplied? How is man's heart hunger to be satisfied?

#### 1. The Satisfaction Can Come Only from Christ.

All are hungry, thirsty, parched without Him.

#### 2. His Disciples Are to Satisfy the Hunger of the World from What They have of Him.

"A lad here has five barley loaves and two fishes." All right! Bring them to Jesus. The world is dying for the gospel, but how shall it be saved? Do you say that? Have you the Lord? Oh, you have a little faith? Take it to Jesus. I have a little mite, but it is so small. Take it to Jesus.

#### 3. The Disciples Distribute What He Blesses.

The missionary must go to the lost of the next house and of the next block and of the next farm and of the next town and of the next state; of the next country and of the next continent, and must take them all the Bread of Life.

#### 4. The Hungry Are Satisfied, as Many as Eat of the Bread of Life.

They were all satisfied. Certainly. When men eat the bread God provides for them, it satisfies their hunger.

#### 5. He Who Gives Has More Left Than He Gave.

It works that way. Give to the world the best you have and the best will come back to you. "Well, I gave two-bits to the orphans and I got nothing back." "Yes! Well, was the two-bits all you gave? Did you really give it? Did you not just put it into the plate because you were there and did not want people to remark that you had given nothing? Did you not, then, buy two-bits worth of immunity from gossip? Two-bits worth of a sort of respectability? A two-bit muffler for the mouth of dear Sister Meddlesome? Or was it merely a two-bit box of conscience salve?

If you gave of the Grace of God in your heart, of the love of the Lord in your heart, of the faith which leans hard on the bosom of

## Quickest Way To Relieve Headache And Soothe Nerves

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. At all drug stores. Trial size 10c. Economy size 25c.

your Father, be sure your gift leaves you richer in all the finer things you give. "God loveth a cheerful giver," and the love of God! Man, what might you not afford to give in exchange for that. A merchantman seeking godly pearls found one pearl of great price, and went and sold all that he had and bought it. And he acted wisely.

—BR—

#### ON TO JACKSON

J. N. Barnette, Chairman of the S. S. Promotion Committee Baptist Sunday School Board, Nashville, Tenn.

—O—

March 16-17 the second Mississippi statewide meeting for associational Sunday school workers will be held in the First Baptist Church of Jackson. Last February in Jackson fifty-five associations were represented with 425 people present. This year it is expected that every one of the seventy associations will be represented and that at least a thousand people will be present.

The plan is to have three cars from each association, thus making it possible for more people to attend. The Sunday School Board will pay two cents per mile for each of the three cars. The associational Sunday school superintendent and associational moderator will select those who are to come with them in the three cars. It is hoped that every associational Sunday school officer who can possibly do so will attend this meeting and study, pray, and plan for the furtherance of Bible study, evangelism, and enlistment throughout every section of Mississippi.

It is suggested that an associate superintendent responsible for evangelism be added to the organization and invited to come to this conference. Because it was not possible to present this matter in time for the associations to select this officer, Dr. R. B. Gunter, Mr. J. E. Byrd and Mr. E. C. Williams, together with those associated with them, have selected a capable individual from each association to attend this conference and study with the Home Mission Board, the Sunday School Board, the State Mission Board, and representatives from the associations the possibilities and plans of these agencies cooperating in the work of evangelism.

Dr. R. B. Gunter, Mr. J. E. Byrd,

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How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxines.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

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Thursday, January 21, 1937

## THE BAPTIST RECORD

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## BAPTIST WORLD STRENGTH AT THE OPENING OF 1937

By the

Rev. J. H. Rushbrooke, M.A., D.D., General Secretary, Baptist World Alliance

I. The number of members has advanced in every continent, the gains varying between 105 in Central America and the West Indies and 144,637 in the North American continent. No figures are included for Russia. The Baptists of the U. S. S. R. number at least several hundreds of thousands, but the statistics of the Baptist World Alliance are based only upon definite reports. The world total is therefore understated, but this course appears preferable to the inclusion of estimates, however "conservative."

The total membership definitely reported is 11,654,881, an increase of 162,222 upon the figures printed 12 months ago.

The totals for the various continents appear in the following table:

	Members of Churches	Sunday Scholars
Europe	683,391	573,733
(Excluding Russia)		
Asia	448,196	192,158
Africa	110,899	45,657
America:		
North	10,247,040	7,009,835
Central & W. Indies	69,808	52,045
South	54,900	54,148
Australia and N. Zealand	40,647	49,802
Total*	11,654,881	7,977,378

\*Excluding Russia.

II. Regarding the foregoing, I offer the following comments:

South America shows the highest proportionate increase—nearly 8%.

Africa follows with over 3%. Gains have been notable in the Congo and in the Union of South Africa. On paper a set-back appears in the figures for Cameroons, though in reality a considerable advance has been made. (It has transpired that last year's reported total included candidates under instruction but not yet baptized. The correction of this error reduces the Cameroons membership by 1,414; had the figures been presented on the same basis as last year, a gain of 1,004 would have appeared.)

Asia as a whole shows an advance of two per cent. Assam, most of the British fields in India, the Telugu mission, and Burma, report substantial gains; so in China do most of the fields of the American Baptist Foreign Mission Society and of the Swedish Baptists. Japan shows no advance.

In the West Indies and Central America, Jamaica once more (owing to unhappy local conditions) shows a falling off which goes far to explain why the net gain (105) is so small.

In North America, where religious conditions are comparatively settled, considerable relative changes are not to be expected. Even the large increase of 144,637 represents rather less than one and a half per cent.

Europe shows a net gain of 820, and detailed examination of the figures reveals that a continental rise of 5,464 is offset by a fall of

4,644 in the British Baptist churches, the most serious drop in recent years.

Australia and New Zealand show a slight increase in numbers.

III. As a whole, the statistics of church membership are disturbing. They imply that over the larger part of the world field Baptists are making little progress. Granting that statistics cannot cover all the facts and aspects of a religious and spiritual enterprise, they are not negligible. A triumphant advance would not be unaccompanied by visible signs, and the dearth of conversions calls for self-examination and for earnest enquiry into the reasons why so grave an extent we are but "mark time" in a world deeply in need of the Gospel.

IV. The report as to Sunday scholars should arouse thoughtful concern. It is gratifying to observe increases in North America and in Africa (the largest proportionate rise), and especially in Asia, where political conditions (in India and China) might have been expected to check development, but have not. But a grave fall in Australia and New Zealand, a slight set-back in South America, a more serious in Central America (chiefly owing to a loss of over 2,000 in Jamaica), and above all, a shortage of over 22,000 in Europe, including 19,000 in Britain, cannot be observed without anxiety. I know that the reduction is less in proportion than in the public day schools, where the smaller number is admittedly due to a diminished birthrate. I fear however that, while this may explain much, it does not cover all. Are we losing our sense of the importance of the religious and Biblical education of our children? The churches will too surely "mark time" if the Sunday school, the chief source of their recruits, is weakening; and if the process continues they will inevitably shrink. The problem is in large measure spiritual.

The "Green Folder" published by the Baptist World Alliance contains details regarding the various national unions, conventions, and mission fields. It may be obtained on application to myself at the Baptist World Alliance office in London, or to my colleague Dr. Clifton D. Gray, Honorary Associate Secretary, Bates College, Lewiston, Me., U. S. A.

—BR—  
RELIGIOUS WORK AMONG  
PRISONERS

—

Recently an appeal was made by some Christian friends for help in providing music and religious instruction to the men on the state farm. Some are helping, others are needed. Below we give parts of two letters which show what is being done, and what needs to be done.

The first is from Mrs. H. H. McClanahan representing the W. M. U. of First Church, Columbus, ad-

dressed to Miss Irene Brewer of Drew. She says:

"I am enclosing herewith check for \$5.00 from the Missionary Society of our church, to apply on the fund for purchasing piano for the Parchman farm. This in accordance with your request of several weeks ago and should have been attended to sooner; but in the rush incident to the holiday season the treasurer overlooked making out check.

"When this matter was brought to the attention of our society, am very happy to report that it met with most favorable response and is our pleasure to have this small part in such practical missionary work.

"Praying God's blessings upon you and the wonderful work you are doing in His name, I am etc."

The other is from Mrs. Brewer who is ready to help. She says:

"If every W. M. U. in the state or men's Sunday school classes would help this work at Parchman by mailing us a check. We are trying to collect all the books we possibly can, to fill the new bookcases. Our superintendent, Mr. J. F. Thames, is helping us build at each white camp. If each church in Mississippi would send one good book, what a shower of worthwhile books. The aid we are trying to give these men is not only for the life, that is now, but for the life that is to come.

"Will we not see that these men are taught the appreciation of music, the ambition and stability of our forefathers and the beginning of wisdom, which is the fear of the Lord. Won't others help us as this kind folk did?

"Yours in service,

Mrs. Irene Brewer,  
"Drew, Miss."

—BR—

Panic

A woman ran out of a house shouting "Fire." A passer-by started to run to the firm alarm, while another dashed into the hall and, being unable to see or smell smoke, turned to the excited woman and asked: "Where is the fire?"

"I didn't mean fire! I meant murderer!"

A policeman arrived at that moment and demanded to know who had been murdered.

"Oh, I didn't really mean murder," wailed the hysterical woman, "but the biggest rat you ever set eyes on ran across the kitchen just now." —Halifax Herald.

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"COME YE APART"

(Written after a hospital experience.)

"Come ye apart," the Master said,

In the days of long ago.

"Come ye apart and rest awhile,"

From the heat and toils of the road.

And, oh, the things that he taught

them

Of himself and the kingdom of God.

Of sin, and of death eternal,

To those who reject the Lord.

"Come ye apart," the Master says,

To his children still today.

"Come ye apart and rest awhile,"

From the burden of the day.

And, oh, the joy of such fellowship,

As we sit at his blessed feet,

As the peace which passeth understanding

Fills our hearts and lives replete.

"Come ye apart and rest awhile."

O list to his loving voice!

Ye who are sad and lonely,

Lift up your heart and rejoice.

Ye who are sore afflicted,

Come, feel the touch of his hand.

Come rest in the blessed assurance

God knows and understands.

—Myrtle Fait Barnhill

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Thursday, January 21, 1937

## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Several are interested in our Jeannie Lipsey Clubs and not understanding about them, because they, the children, have come into our circle since the clubs were organized. So I am taking a little time and space today to give you their history. Five years ago, in 1932, Fannie Mae Henley, of Olive Branch, wrote to me and told me of an idea she and her mother had thought out. Our son, P. I. Lipsey, Jr., was then living with his wife and two tiny girls, Jeannie and Ann, in Geneva, Switzerland, and sometimes we had a letter from them on our page, with a contribution. Fannie Mae had heard of them, and she wrote me, saying that she wanted to suggest that we form clubs all over the state to get contributions for our two causes, the Orphanage and the work at the Baptist Bible Institute. She wanted to form the first one in her town, and she did. She got a number of people, many of them her kinpeople, to promise, each one of them, that he or she would give to Fannie Mae each month, 10 cents for our Children's Circle work, and each month since that time, she has gotten up this and sent me \$2.00, which I have divided equally between our causes. Since then, Jeannie Lipsey Club No. 2, No. 3, No. 4, and all the way up to No. 19, have been organized. I see that I forgot to say that Fannie Mae said she hoped we would take the name of my little granddaughter, Jeannie, born in London, but living then in Geneva, Switzerland, across the Atlantic Ocean, as the name for the clubs. So the Jeannie Lipsey Clubs of the Children's Page of the Baptist Record came into existence, and have helped us a great deal. Some of them have ten members, and the leader sends me \$1.00 a month. Some are grown people who send their dollar or more each a month. The leader's business is to collect, get together, the dimes, and send them to me. A check is the easiest way. None of us makes anything out of it, except the satisfaction of getting up and giving this money to those who need it—our orphans, and our young lady at the Baptist Bible Institute who would not help her to be there if we did not help her to pay her way. Of course, the leader is a member of the club, and pays her part of what she sends. You may have any size club: if you have ten you collect and send me, at the same time each month, \$1.00. If you have fifteen members, you get up \$1.50, and send me: if you have 20 members, you send me \$2.00, regularly each month. A family can have a Jeannie Lipsey Club, or one grown person, or several. It is important to have a careful leader, who will look after the club dues regularly. I think that is about all that is necessary to say.

Some letters. Here is our new member, Nolan Walker, writing us about his Christmas presents, because he promised he would. Here is Dorothy Doolittle, so happy to be back in school again. I have asked her to tell us why she likes it so much, and perhaps some of you would like to answer that question, too, for yourself, or yourselves. If so, let's have it.

Bettie Lipsey, my little grandgirl, is getting up a new Jeannie L. Club at Brookhaven, and perhaps will have sent it in before you see this.

Sara Edd Pittman writes us a letter, and sends an excellent answer to Mrs. Mayo's puzzle No. 1. She includes the questions, and this makes everyone know what she is talking about. I hope this set of answers will cause others of you to answer our puzzles.

Love to you all, from,  
Mrs. Lipsey

### 3 Elijah at Zarephath I Kings 17:8-16

Elijah stayed by the brook Cherith, and God gave him food, brought by the ravens each morning and evening. But water was as needful for him as meat, and as the brook began to dry up, as all the water courses in the country were doing, we are sure that Elijah, watching the dwindling stream, and digging little pools along it where the water might accumulate for a little, knew that something would soon have to be done for him. Yet he made no complaint, for God had sent him there, and if the water failed, He would take care of him in another way. And so it was. One day the word of the Lord came to Elijah, telling him to go to Zarephath, which belonged to Zidon, where Eth-Baal, the idolatrous father of the wicked Queen Jezebel reigned. Here a widow woman would take care of him. This meant that Elijah would have to go all across the country of Israel, from the Jordan to the Mediterranean Sea. He obeyed, travelling a great deal, we suppose, at night, and on unused paths. At last, he got to Zarephath, which was on the sea coast, between Tyre and Zidon, and entirely out of the land of Israel. Do you remember what Jesus said about that, in Luke 10:25, 26? Please find and read it. When he reached the gate of the town, worn and weary, hungry and thirsty, he saw a woman there picking up sticks. Could this be the one for whom he sought? He went up to her, and asked if she would give him a drink of water. This was a scarce thing there, because of the drought, but she made no objection, and turned to bring it to him. Then he asked if she would bring him a little piece of bread, and she told him a sad story. She said solemnly that she had no bread but only a handful of meal in the barrel, and a little shortening in a bottle. So now she was gathering two sticks, to go in and cook this scanty food, the last for her son and herself, and then they would die. But Elijah was not disturbed: he said to her, "Never mind, go and do as you say, but first make a little cake for me, and then the one for you and your little boy. And I'll tell you what the Lord God of Israel says, that the meal in the barrel shall not give out nor the oil in the bottle fail, until the day when the Lord shall bless the earth with rain."

Her faith was sufficient to make her go and do what the prophet directed, and the promise of God came true, for food did not fail for many days in the barrel and the bottle, for the prophet and the widow and her son. Thus all these were blessed as they obeyed God's word.

Mrs. Lipsey

—o—

#### Answer to Puzzle No. 1

- Who was with Elijah just before he was taken to heaven?  
Answer: Elisha.
- Who sent a message to Ahab by Elijah?  
Answer: (The) Lord.
- Of what nation was Ahab king?  
Answer: Israel.
- Whom did Elijah announce to be next king of Israel?  
Answer: Jehu.

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and Manager  
Westminster, S. C.

5. Whom did Elijah appoint to be king of Syria?

Answer: Hazael of Damascus.  
Sara Edd Pittman

—o—

#### Puzzle No. 3

1. What kind of gods did Ahab worship?

2. How did Ahab travel back to Jezreel when the rain came?

3. Who touched Elijah when he slept under the juniper tree?

4. To what king did Elijah write a letter, telling him of a dreadful disease that would come on the king?

5. What did the dogs do when Ahab was killed?

6. How many days did Elijah go without eating or drinking?

7. How many people did the Lord say He had not bowed the knee to Baal?

Mrs. Beulah Mayo

—o—

Oxford, Miss.,  
Jan. 6, 1937

Dear Mrs. Lipsey:

Here I come again as I promised I would after Christmas. I hope Santa Claus was as good to you as he was to me. He brought us boys a big coaster wagon we can ride in. I hope he brought all the orphan children something nice. It has been raining so much since Christmas we can't play with our wagon as much as we would like to.

I must go now. Maybe the next time I can send a little money for the orphans. Grandma gave me a globe bank for a Christmas present, so maybe I can save a few pennies in it.

Lots of love from,

Your little friend,

Nolan Waller

How nice that you had such a nice Christmas, Nolan. I got quite a lot of presents, too, and I think the orphans did, too. If you save some money in your bank, wouldn't you like to give half of it to the young lady at the Baptist Bible Institute? You know she is studying to be a missionary.

—o—

Dear Mrs. Lipsey:

We are having some rainy weather, aren't we? And muddy roads, but I guess both of those come with winter.

I am in school now. School is a joyous time of the year for me.

I enjoy reading the Baptist Record, still.

Hope the orphans had a merry Christmas and a happy New Year.

Your friend,

Dorothy L. Doolittle

Glad to hear from you again, Dorothy. What do you enjoy doing most at school? I think the orphans had a happy time Christmas.

—o—

Slate Springs, Miss.,  
January 10, 1937

Dear Mrs. Lipsey:

We do not take the Baptist Record, but my aunt does. I enjoy reading the Children's Page very much.

I am sixteen years of age, weigh  
(Continued on page 16)



IT takes more than "just a salve" to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the local congestion and pain when rubbed on the sore, aching spots.

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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

## Thought For The Week

"I have found an ideal which commands my highest love and loyalty; I have found a work which commands my best endeavor and joyous enthusiasm; I have found a friend to whom I never need to make an explanation; I have found a faith which no personal disappointment can shake; I have mastered the myriad of forces that surge up within my breast; I have found the victory over each day until I have some time for meditation and soul growth; I have someone dependent upon me for sweetest joys—I HAVE FOUND LIFE."

—Sunshine.

## The Ten Most Popular Baptist Training Union Study Course Books for the Year 1936

1. Intermediate B. Y. P. U. Manual, 13,094.
2. Junior B. Y. P. U. Manual, 12,829.
3. Senior B. Y. P. U. Manual, 9,569.
4. Baptist Adult Manual, 5,771.
5. Bible Heroes, 5,201.
6. Planning a Life, 5,096.
7. The Meaning of Church Membership, 4,642.
8. Senior B. Y. P. U. Administration, 4,383.
9. Studying for Service, 3,896.
10. More than Money, 3,789.

The above listed books are the ten leading study course books for the year 1936 and the figures denote the number of awards given for each. This is a Southwide report.

## Derma Has Intermediate Study Course

Eight fine Intermediates came together for several days in December and studied together the Intermediate B. Y. P. U. Manual. Mrs. W. G. Baldwin, Associational Training Union director, taught the course. Those taking the course were Nona Mabry, Etta Doolittle, Sara Mabry, Catherine Stewart, Marie Brasher, Terrell Hollis, Lavenia Betterton, and Frances Doolittle. Mrs. Baldwin reports an interesting class. Mrs. Mabry, the leader, is working to make the class 100%.

## New Hope Church, Lauderdale Co., Spreads Christmas Cheer

The B. Y. P. U. planned with the Missionary Committee to give cheer to the needy ones in their community by singing Christmas carols to the aged and shut-ins. They visited thirteen homes where there were shut-ins and sang carols. They were begged to come back again; they enjoyed the carols so much. These same young people carried a basket of fruit, toys and clothes to a very needy family. That made Christmas truly Christmas with this band of thirty young Christians.

## Concord Senior B. Y. P. U. Choctaw County

We are happy to report a splen-

did Senior B. Y. P. U. at Concord Baptist Church in Choctaw County. The new president for the coming term, Mr. George C. Sargent, in writing of the work says that they have thirty members with a good average attendance, and splendid work otherwise. They enjoy a helpful social each quarter, the averages in the other points of the standard of excellence are good and they enter the new year with plans for even a better union than they have been having.

March for years has been Study Course Month. Have you planned for yours yet? Not long now and plans, to make the course the success it should be, should be begun at once. If you have not had your unions study the Soul Winning books use them, we are asking all unions that have not studied the Manual to use it and others to study the Soul Winning books. Learn how to be a soul winner!

## COMMITTEE CORNER

For Sunday, January 24

### INSTRUCTION COMMITTEE—

After the questions have been asked and answered on the week's reading let the Bible leader give out a tiny candle to each one, tied to which is a tag with the Bible readings for the week, and the quotation: "The entrance of my word giveth light." During the quiz a big candle has been lit at the front of the room. As soon as each one has his candle the quiz leader says a few words about Jesus saying that He was the light of the world, then saying that we are the light of the world. Have the members come up and light their little candles, and then repeat "Let your light so shine before men—" This can be followed by the song, "Let the lower lights be burning."

### PROGRAM COMMITTEE—

Seniors: after your program it will be well if you can have a discussion (either an original talk given by one or two or else a round-table discussion) about the possibility of each one of us receiving the gift of the Holy Spirit.

Intermediates: (Have a big crossroads sign drawn on the board through the program.) Conclude the program with questions asked by the group captain. The group captain will mention different decisions that we must make: shall I cheat on a test; shall I go to the picture show on Sunday afternoon; shall I do things that will harm my body? etc., and ask whether we must please self or God, and in each case what the consequences will be.

Juniors: Have each member bring a picture to the union that he thinks will illustrate the story of the White Queen. If there is time, let the Juniors paste the pictures into a notebook to be sent to some poor family.

## SUNDAY SCHOOL LESSON

(Continued from eighth line from bottom of first column of Sunday School Lesson on page 10.)

He was one with the God of the sabbath? The rest of God is not inactivity. God does not on the sabbath cease to communicate life unto all things. He does not refrain from blessing men until the sun of the sabbath is set. The tides rise and fall; the plants grow; the sun completes his circuit on the sabbath as on other days. "Why does not God keep the sabbath?" Oh, well! even under the Pharisaic interpretation of it, the law allows a man to move about in his own house on the sabbath. The house of God is the whole realm above and the whole realm below. God has no personal need of the sabbath; it is a boon He has given His creatures because they need it. Rather His untiring beneficence is needed for the upholding and the happiness of all. Jesus claims for Himself the same superiority to the sabbath. He and the Father are together carrying out one work, in which He acts as the Father's agent, even as He did when through Him "God created the heavens and the earth." (Gen. 1:1) Let us list a few propositions as being imbedded in this incident:

### 1. There is Ready Response to Christ's Command.

Maybe this poor man felt an uppush on new energy thrill his weak body, maybe not. The consciousness of new strength may have succeeded, though immediately, his effort to do what Jesus bade him. I think it would be perfectly safe to say Jesus does not heal anyone who lies sluggishly waiting to see what His world will effect.

### 2. There Is No Thought of Failure.

There is no provision for a relapse. The bed is rolled up as being no longer needed. These diseased men of the Bible, healed by Jesus, rebuke us roundly. We seem always in doubt as to whether we should make bold to live as whole men. We take a few feeble steps and return to the bed. From life by faith in Christ, we turn back to life as we knew it without Christ—a life attempting little, and counting it a thing too high for us to put ourselves and our all at God's disposal.

### 3. There Is Use Made of the Strength Christ Gives.

The man who had been paralyzed was told to walk. The man who could not walk was told to do it. The impotent man was commanded to do the impossible. The man of this world counsels caution in the work of the kingdom and sees failure where his business training and experience fails to show him all the way a new enterprise must travel. He sees a man begin the new life and, because he knows it is a new life for that man, he says the man can not hold out. Tell you what let's do. Let's begin in faith to do the things He bids us, believing that He who bids us do them

## AN OPPORTUNITY

You can insure your church property without having to help pay for incendiary fires and save all the profit from the insurance. For full information write Southern Mutual Church Insurance Company, Columbia, S. C.

will give us strength for them.

### 4. Christ Keeps His Eye on Those Whom He Heals.

"Sin no more, lest a worse thing come upon thee." Had the man been guilty of some vicious sin in early life as a consequence of which he had suffered a stroke of paralysis? Do you and I suffer right now from the consequences of early sin? The answer for me is an emphatic "Yes." Has He ever delivered you from miseries which you have rashly brought upon yourself? Same answer for me that I gave above. All we who sin suffer for it and in it. Nor does such suffering deliver us from it. Our Lord alone does that. No amount of suffering for sin ever yet cleansed a man from sin. Only Christ can do that. The faith that enabled the man to respond to Christ's command to get up in the first place will link him to Christ in victory over sin.

### 5. A Wholesome Fear of Punishment Has Its Place.

No man knows the worst that sin can do. "Lest a worse thing come upon thee." "I should love to know what could possibly be worse." Anyway, the Lord very plainly hinted that it might, and would not have so hinted had a worse thing been impossible. The worst man you have ever been could have been worse. The worst man you ever saw could have been worse. That is another way of saying that you have never seen a man upon whom sin had done its very worst.

The remainder of the chapter is occupied with the account of the controversy which arose between Jesus and the Jews. Notice in the 22nd verse the statement of Jesus, "Neither doth the Father judge any man, but He hath given all judgment unto the Son." The Son judgeth all men. When? Now! To the impotent man Jesus put the question, "Wilt thou be made whole?" and by that question the man who judged. Christ can not quicken those who will not have life or who do not believe He can give it. By the answer the paralytic gave to the question Jesus asked, he determined whether he would remain paralyzed, spiritually dead, or receive strength and life. Had he not believed, he would have doomed himself to permanent imbecility. Christ's question judged

(Continued on page 10 eighth line from bottom of first column.)

## Why Laxatives Fail In Stubborn Constipation

Twelve to 24 hours is too long to wait when relief from clogged bowels and constipation is needed, for then enormous quantities of bacteria accumulate, causing GAS, indigestion and many restless, sleepless nights.

If you want REAL, QUICK RELIEF, take a liquid compound such as Adlerika. Adlerika contains SEVEN cathartic and carminative ingredients that act on the stomach and BOTH bowels. Most "overnight" laxatives contain one ingredient that acts on the lower bowel only.

Adlerika's DOUBLE ACTION gives your system a thorough cleansing, bringing out old poisonous waste matter that may have caused GAS pains, sour stomach, headaches and sleepless nights for months.

Adlerika relieves stomach GAS at once and usually removes bowel congestion in less than two hours. No waiting for overnight results. This famous treatment has been recommended by many doctors and druggists for 35 years. Take Adlerika one-half hour before breakfast or one hour before bedtime and in a short while you will feel marvelously refreshed. At all Leading Druggists.

TRIAL For Special Trial Size send 10c coin or stamps, to Adlerika, D. P. O. Box 83, St. Paul, Minn.

**IMPROVEMENT IN CHURCH  
MUSIC**

Speaking at the recent Church Music Conference held at the Southwestern Baptist Seminary, Professor E. O. Sellers said: "I honestly believe Southern Baptists are on the up-grade. There seems to be a deepening interest and a growing desire to make a more effective use of church music. The fine musical organizations I meet, music conferences and the space denominational papers devote to the discussion of this subject, all is most heartening. It is my firm conviction that if our denomination would carry out the instructions of the Houston session of the S. B. C. several workers would be necessary to be able to meet the calls to consider this question of church music."

A good church music program does not depend upon location nor population. One of the finest choirs I ever heard—fifty voices—was out several miles from a railroad, only a church, school, and a pastor's home. A recent "Hymn Singing Week" in one of the smaller churches of New Orleans, with "guest choirs" from other churches was a pronounced success. The first week in January, all of the churches of Jacksonville, Florida, will gather to study church music and worship, two class periods for five consecutive nights.

Professor Sellers said he is looking forward to a time when Southern Baptist church music will have the benefit of wise, prayerful and sincerely selected leadership. "There will forever be differences of taste and culture but we need to bring together those of highest musical culture and training, those who have lacked such advantages and those of the much larger number who know little of the technical details of music, yet love to sing. Such a gathering can adopt goals and suggest programs, help to avoid pit-falls. The objection to the cost of such a gathering can be met by using some of the profits of the sale of Sunday school song books. Such an expenditure would work in two ways: advance better standards and a more intelligent use of church music and, at the same time, be an effective sales promotion.

Continuing, Professor Sellers foresees a more serious consideration of the whole program of church music by the churches. This is coming about by pastors showing a keener interest and by conventions giving place to a consideration of the subject. Too few pastors can intelligently and interestingly discuss worship. Some of us must harp upon the subject until we are termed cranks before that public consideration is secured which is necessary before there will be any improvement of present conditions.

The time is coming when the excrescences congregations are sometimes asked to use or hear sung will be consigned to the limbo of forgotten evils. Why there is often so little discrimination or we so often overlook latent talent close at hand, is beyond comprehension. The two greatest evils church music has to combat are indifference and ignorance. The emphasis upon the "preaching service," seemingly ig-

noring worship and praise, is one great cause for the low estate music occupies in so many churches.

The quality of the music we use would seem to demand that the denomination should take leadership in suggesting, publishing and acting as agent for music that is best and most serviceable.

A closer relation of the churches with local musical forces is just ahead. The marvel of the radio, the wonderful advances in public school music, the spread of musical appreciation is such that our churches must be alive to the situation else our young folk will pass us by. Individual and groups here and there show interest but as a denomination we have not the suggestion of a program for improvement. Then we wonder why many of our younger generation refuse to "enter His courts with joy."—Some college boys home for the past summer vacation, said they did not care to go to a certain church where they "sing kindergarten songs and fine dance tunes." Allowing for the flippancy of youth still their reply is suggestive. The steadiness of attendance (even though it is smaller) in liturgical church gatherings is due to the fact that such music is never employed.

We are not hypercritical. Our desire is that, as a denomination, we give a more intelligent and sincere consideration to the program of church music, that which consumes thirty per cent of the time of our convenings. Music is probably the most influential and important element in worship. By intelligent direction and honest effort we can hasten the day when our churches will go forth, conquering and to conquer, lifting their voices in praise to Him who is worthy of the best we can offer.

**MRS. R. A. CLARK**

Just as the evening sun of Jan. 27, 1937 was being veiled by approaching night, our dear Mrs. Kate Clark closed her eyes in her last earthly sleep, and her spirit winged its way to God who gave it. She was upward of 83 years of age.

Mrs. Clark, nee Anderson, was first married to John Wright Sandidge, and unto them two children were given, John Sandidge, Jr., who died some years ago, and Mrs. Irma Jones, who survives her, and who was her ministering angel during the last several years of her life. Some years after the death of Mr. Sandidge she was married to Mr. R. A. Clark, who was prominently associated in business in this city, and who passed into the great beyond several years ago.

Her beautiful and exemplary life, as a wife, mother, and Christian, so fruitful through the long years of her life, will continue its fruitage, through those who knew her,

**Looking For A Position**

There is a scarcity right now of Stenographers, Secretaries, and Accountants. The government, the state, and business firms need them by the thousands. The Draughon graduate is in demand, and right now is the time to enroll and prepare for the big business needs of 1937 and 1938. Write for free information about courses, prices, and Free Employment Service.

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to bless the world for years to come.

Her pastor, Rev. W. W. Grafton, has the association of brethren W. C. Beasley and G. R. Williams, Methodist ministers, and the writer, in conducting her funeral. A great wealth of flowers and a host of friends attested their value of her sweet and wonderful life. The members of the Baptist church, of which she was a devoted and faithful member, and our entire citizenship join in sympathy for her loved ones, and assure them of our prayers.

B. F. Whitten

BR

**IN LOVING MEMORY OF  
GRANDFATHER**

J. D. Miller, died last week in Baskin, La., where he has been living for a few years. He formerly was a member of Clear Branch Baptist Church, also a deacon there until moving. If he had lived till March he would have been 75 years of age. His first wife preceded him to the grave about 22 years. He leaves a wife, two girls, nine boys, 36 grandchildren, 38 great grandchildren and a host of other relatives to mourn his passing. We know he is not dead, just at rest till Jesus comes again when we can see him again on yonder shore. Yes, dear one, you have left us all sad and heartbroken but what a happy meeting we will have on that sweet day.

A loving granddaughter,

Mrs. W. M. Grantham

BR

**BAPTIST BIBLE INSTITUTE  
ITEMS**

President W. W. Hamilton

BR

Second semester begins January 18, and many new students are enrolling.

The Baptist Bible Institute has cancelled \$74,000 debt since the Hundred Thousand Club began.

The Mississippi Woman's College quartette will sing at B. B. I. on Friday, February 26, Home-coming Week.

Semi-annual interest, due February 1, is \$7,560. Friends are

**Growing Girls**

Mrs. J. D. Hartsfield, 2251 Phyllis St., Jacksonville, Fla., said: "When growing into womanhood I took Dr. Pierce's Favorite Prescription as a tonic. Mother realized I was not very strong—I would tire very easily. After taking the 'Prescription' I grew stronger and had a real appetite. Later in life, when I became a mother, the 'Favorite Prescription' as a tonic helped me again." Sold by druggists.

Buy now! New size, tablets 50c. Liquid \$1.



sending aid. Any amount will help toward victory.

Mid-term examinations are in progress. The Institute is having a great session and is grateful for its fine student body.

The annual meeting of the Trustees will be held Wednesday, February 17, preceded on the 16th by the sessions of standing committees.

A group of loyal friends is starting a movement to refurbish the Women's Dormitory before the opening of the next session.

A schedule of the Mid-winter classes will be sent on request. Come to the Bible Institute for a vacation and stay through Homecoming Week.

The Tharp and Layne lectures and Home-coming Week are scheduled for February 22-26. Among those on the program are Dr. Geo. W. Truett, Dr. Ben E. Geer, Secretary Frank H. Leavell, Professor I. E. Reynolds, Miss Kathleen Mallory, Dr. J. T. Henderson, Dr. I. J. Van Ness, Secretary J. E. Lambdin, Dr. E. D. Elliott, Rev. S. R. Gordon, Rev. S. C. Rushing, Rev. Fred B. Bookster, Rev. R. K. Corder, Manager George W. Card, Professor E. O. Sellers, and the Mississippi Woman's College quartette.

**THEY'RE VOTING**

for

**Abiding Songs**



**CITY CHURCHES**

find in ABIDING SONGS their every need for departments of the Sunday school and Baptist Training Union. The topical index and responsive readings are especially helpful in planning department programs.

**TOWN CHURCHES**

use ABIDING SONGS in the departments, prayer meetings and other church groups. In the cloth binding it is used as the regular church hymnal—for that is just what it is—a "little hymnal."

**RURAL CHURCHES**

choose ABIDING SONGS because of its moderate price and liberal assortment of usable standard hymns and gospel songs. Because of its optional bindings, and notes, it is ideal for rural churches.

**PRICES REMARKABLY LOW**

Hundred: Cloth, \$27.50; Bristol, \$17.50, carriage extra. (Fifty copies at hundred rate.) Dozen: \$4.25 and \$3.00; Single, 40c and 30c, postpaid.

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TODAY*

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COFFEE

**VACUUM PACKED**

*in useful glass jars  
and in the familiar can*

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Thursday, January 21, 1937

## THE BAPTIST RECORD

15

**BAPTIST POLITY FOR PAST 100 YEARS**

(Continued from last issue)

—o—

**Messengers To Associations  
The Traveling Preacher**

The earliest method of propagation of the truth of the Gospel was that of the traveling preacher. He was one who, having no regular charge, secured a letter of introduction from his home church, set out afoot or on horseback, to visit one back-woods settlement after another, preaching in the homes of the people or under the trees of the forests. He brought cheer and spiritual comfort wherever he went, and strengthened the scattered Baptists in the faith. He was the bearer of "news" from one settlement to another and was listened to with eager interest by the people who seldom ever saw a newspaper of any kind. His was a hard life, filled with many narrow escapes from sudden death and long continued exposure. Coming to a stream his only means of crossing being that of swimming, he would dismount, disrobe, drive his faithful horse in to go before, then would brave the waves himself, holding his clothes aloft to keep them dry. At nightfall, if not in reach of some hospitable home, he would lay down beside a tree to sleep as the faithful horse broused the while and the wolves and panthers howled around him the night through. Yet withal there is no record of any traveling preacher ever dying of violence. Some churches and groups laid by a fund regularly against the time of his coming "so there would need to be no collections when he came."

A later stage in the development was when a given association would urge the pastors to visit two-and-a-half all the churches and points where preaching was needed to supply the destitution. Then came the associational missionary, each association, or a group of two or more, would employ a man, usually the strongest preacher among them, to spend his whole time on the field within their bounds, strengthening the cause here and there and organizing new churches and Sunday schools where opportunity afforded and wisdom dictated. And I pause to say here that this policy of the individual associations was most productive, and militated greatly against the success of the Baptist State Convention in its early days.

"Why," said the associations, "should we give up this means of spreading the gospel, each association within its own bounds, and become auxiliary to a State body whose purpose is to do exactly what we are doing? It will be a duplication of effort, and besides we do not want a larger body to 'lord it over us.'" Hence, as late as 1850 only ten associations had lined up. But the Convention continued to press its claims for existence and its methods of operation upon the associations and churches, insisting that the larger body could do the work more effectively and more economically. She closed an appeal for cooperation in these significant words: "But are we to conclude the work will cease if we refuse to aid in its advancement? Can we final-

ly stop the progress of the work of God by our supineness and neglect? Certainly not!

'Though Hell oppose God's only Son,  
In spite of foes the work goes on.'  
Stop it? We might as well attempt to stop with a straw the "Father of Waters" that rolls with such majesty and strength along the banks of our State; we might as well attempt to stop the sun in the firmament. Stop it! We might sooner think of quenching the flames of Aetna, or of suppressing the burning eruptions of Vesuvius."

So, in the grip of growing pains Mississippi Baptists continued to make progress in cooperation till today we have the State Convention Board enjoying the confidence and fair degree of cooperation of all the 76 associations, 1,550 churches and 250,000 membership in the State in a great Southwide Cooperative Program for the causes which Baptists foster, both at home and abroad.

—BR—

**CHRIST'S INFLUENCE UPON THE PRESIDENT OF CHINA**

Inabelle G. Coleman

Publicity Secretary, F. M. B.

—o—

Christmas Eve's edition of the New York Times carried the following special wireless message from China to the people of America, and Christians everywhere paused, pondered and prayed as they read this news story from America's largest newspaper. Because some may not have seen the New York Times at Christmas-time, that wireless message is repeated here:

Shanghai, December 22—In this time of crisis in his personal affairs it is probable the public abroad does not realize the important influence of Christianity upon Generalissimo Chiang Kai-shek's character and official career since his conversion shortly after his marriage.

Those closest to the Generalissimo and Mrs. Chiang believe that immediately after her arrival at Sian today they asked for seclusion in order to join in prayer for guidance. General Chiang and his wife make no secret of the fact that for the last few years they kneel together and pray jointly every morning and evening imploring God to give them wisdom to conduct their personal and official affairs with justice.

This deep piety is recognized and respected by all members of the government, even those who are

**EYES STING? BURN?**

Get John R. Dickey's Old Reliable Eye Wash from your druggist today. It brings soothing comfort and relief to itching, tired and irritated eyes. 25c and 50c sizes. Genuine always in red carton. Dickey Drug Co., Bristol, Va.

still Buddhists, Confucianists or votaries of other faiths. Careful observers of Chiang Kai-shek's career note a marked change in his methods and policies since his adoption of Christianity.

In his earlier years the Generalissimo always believed in the use of ruthless force but latterly he has strongly favored conciliation, compromise and the avoidance of bloodshed, and he has become constantly more emphatic in his denunciations of venality and corruption of public life.

This tendency in mildness has become so pronounced that many of his associates deplore the absence of the former strong-handed methods, declaring that only a realistic handling of China's problems can succeed.

General Chiang's piety has reached the point where he always carries with him on trains and airplanes a copy of the Bible given to him by the late Mrs. Soong, his mother-in-law. Some of his adherents believe his former ruthless methods, which made him an all-powerful, feared figure, were more successful than the present mildness, which in some quarters is misinterpreted as weakness. And some believe it is largely responsible for his present plight.

—BR—  
**CONCORD IN NOXBEE**

—o—

Rev. T. F. Stroud has recently been called as pastor by Concord Baptist Church in Noxubee County, and has moved on the field. He will give the church half time, serving churches in Choctaw County the remainder of his time.

Concord is a good church, and is in an excellent community. They have a beautiful brick building with four Sunday school rooms. The members of the church moved

**BLACK-DRAUGHT LAXATIVE DOSE EASILY ADJUSTED**

Laxatives act on different persons in different ways, depending on whether their bowels move easily or not. One of the advantages of Black-Draught, for the relief of constipation, is that the dose easily can be regulated to suit each individual requirement—half a teaspoonful, perhaps a little less, in some cases a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on.

Black-Draught is a dry laxative made of finely ground leaves and roots of certain approved medicinal plants. Recommended to all men and women who occasionally need a good, reliable, purely vegetable laxative.

Sold in 25-cent packages.

**"THE WORLD TO COME" Heb. 2:5**

Or The New Earth, Isaiah 66:22; Christ's Kingdom, and the Inheritance of the Saints, Matt. 25:34; Jesus the Saviour; The Resurrection of the Body and What We Will Be; The Devil—His Origin and Works; Hell and Where It Is; The End of the World, and What It Means, Matt. 13:39; Things Unseen; The Second Coming of Christ, and many other things are clearly shown in a new book of 30 chapters and over 750 Bible quotations. It makes the Bible clearer than any other book, and should be in every home. This book is enjoyed by preachers and laymen. Beautifully cloth bound. Price \$1.25, or 5 for \$5.00. Agents wanted. Address,

REV. D. A. HIGDON, Author, Oxford, Miss.

the pastor on the field, and gave him and his family a pantry shower of good things to eat.

We are happy to have the Strouds as fellow-workers in this part of the Lord's work. We believe that their coming will prove a blessing to the work. Their address is Macon.

R. D. Pearson

—BR—

**ACTS 3:6**

—o—

Not great wisdom

Comes from me,  
"But such as I have  
"Give I thee."

Not great power

Like that of the sea,  
"But such as I have  
"Give I thee."

Not gold and silver

To set you free,  
"But such as I have  
"Give I thee."

Naught comes from me

I quite agree,  
But the Son of God  
"Give I thee."

—Jas. B. Ray

—BR—

First Boy: "Where are you going in such a rush?"

Second Boy (on a run): "Fire alarm."

First Boy: "Where's the fire?"

Second Boy: "Bos said he'd fire me if I wasn't back in ten minutes."

## "MOIST-THROAT" METHOD relieved Cough QUICKLY



"My cough was so bad," writes Marjorie Sheerin, Brooklyn, "I called a doctor. He said to take Pertussin. Next morning my cough was gone!"



Your throat and your bronchial tubes are lined with tiny moisture glands. When you catch cold, these glands clog—their secretion dries. Sticky mucus collects. You feel a tickling . . . you cough!

To stimulate those glands to pour out their natural moisture, use PERTUSSIN. A spoonful or two increases the flow of your throat's moisture. Sticky phlegm loosens, is easily expelled. Soon—relief! Safe even for babies. Tastes good. Get a bottle now!

**PERTUSSIN**  
"MOIST-THROAT" METHOD OF  
COUGH RELIEF

AD-1  
Seck & Kade, Inc., 440 Washington St., N.Y.C.  
I want a Free trial bottle of Pertussin—quick!

Name \_\_\_\_\_

Address \_\_\_\_\_

**HEADACHE**

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

**CAPUDINE**



THE ONLY CO-EDS GRADUATING FROM BLUE MOUNTAIN COLLEGE

From left to right are David E. Guyton, head of the department of history and political science, Blue Mountain College and president of the Bank of Blue Mountain; Wallace W. Luckett, official historian Shiloh National Park; Duke Humphreys, president Mississippi State College; J. E. Brown, president Mississippi Heights Academy, Blue Mountain; Zach B. Whisenant, Executive Secretary of the New Albany Chamber of Commerce.

## SHARING IN SOUL WINNING

Miss Evelyn Wallace  
B. B. I., New Orleans, La.

Last February I was teaching a Sunday school class of fourteen-year-old girls. We had a two weeks revival meeting. One night I noticed this one particular girl seemed very interested, but since I had only had the class a few weeks I had not found out how many were saved.

During the invitation one of the other Sunday school girls spoke to her, but not thinking, I did not pay much attention. After the meeting the other girl came to me and told me she believed the friend wanted to come but for some reason held back. The next night I noticed her in the back of the church. When the invitation was given I wanted to talk to her but it seemed so far to her as I was in the choir. The next thing I knew I was on my way down the aisle. I talked to her but saw she would not go that night, so I quit talking and prayed.

The third night I saw her four rows from the front. When the invitation was given one of the ladies went to her and she came. I was so happy I cried for joy. Later her mother told me she came home crying the night before and cried until late that night. Now she is working earnestly and I am sure she is saved.

**BR**  
Magistrate: "What induced you to strike your wife?"

Husband: "Well, your Worship, she 'ad 'er back to me, the frying-pan was handy, and the back door was open, so I thought I'd take me chance."

**BR**  
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## CHILDREN'S CIRCLE

(Continued from page 12)  
one hundred pounds and will graduate at Slate Springs High School in May.

This is not my first letter to write to the Children's Page, but it has been several years since I wrote.

I am enclosing a dime for the Orphans.

I am enclosing the answers to puzzle No. 1.

A friend,  
Sara Edd Pittman

We thank you, Sara, for the gift to the orphans, and for the answer to puzzle No. 1, and also for the letter. Write us again when you can, and solve some more puzzles.

—  
Brookhaven, Miss.,

Dear Ma:  
I hope you had a good Christmas. I did. Santa Claus was so good to me. He brought me a lot of things for my play house. I had the best time at your house Christmas morning. And you know, January 5th was my birthday, and I thank you ever so much for the present. I am sending a dime for the Jeanie Lipsey Club. I am going to try to organize a J. L. C. I will write you more often from now on.

Your granddaughter,  
Betty Toy Lipsey  
So glad to hear from you, Bettie. Paul Coker would be glad to be a member of your J. L. Club, I think. And I hope you will go right ahead with the club.

**BR**  
Tourist: "Where will I find the bus for Pumpkin Corners?"

Native: "On top of you if you don't get out of the middle of the street."

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**COLDS**  
and  
**FEVER**  
first day  
HEADACHE, 30 MINUTES.  
Liquid, Tablets  
Salve, Nose Drops  
Try "Rub-My-Tism"—World's Best Liniment

"Scientists say that mosquitoes weep. Is that true?"

"It's possible. I've seen a moth ball."

S. S. ATTENDANCE JAN. 17TH	
Jackson, First	87
Jackson, Calvary	89
Jackson, Griffith	62
Jackson, Davis	17
Jackson, Parkway	19
Jackson, Northside	96
Clinton	35
Laurel, First	50
Laurel, West Laurel	50
Laurel, Wausau	51

B. T. U. ATTENDANCE JAN. 17TH	
Jackson, First	11
Jackson, Calvary	18
Jackson, Griffith	25
Jackson, Davis	7
Jackson, Parkway	6
Jackson, Northside	4
Laurel, First	18
Laurel, West Laurel	21
Laurel, Wausau	21

—  
BR

Always remember, no matter how bad prose may be, that it might be verse.

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## CONSTIPATED?

When constipation makes you dull and lazy, all clogged up, feeling sick, bloated, no good—don't despair because old-fashioned laxatives haven't relieved you. Try the modern laxative that's really different. It's called FEEN-A-MINT—the laxative in delicious chewing gum. It looks different—tastes different—you take it differently—you wonder what it acts differently. No griping, no upset stomach, no disturbance of sleep. Feen-a-mint acts gently but surely in the lower bowel, not the stomach. Naturally, that makes it ideal for youngsters, too. Don't put up with constipation! Don't let it rob you of your normal share of vim and pep! Use economical, non-habit-forming Feen-a-mint, the choice of more than 10 million wise people. For a free sample write Dept. EES, Feen-a-mint, Newark, N.J.

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## THE BAPTIST RECORD

Jackson, Mississippi